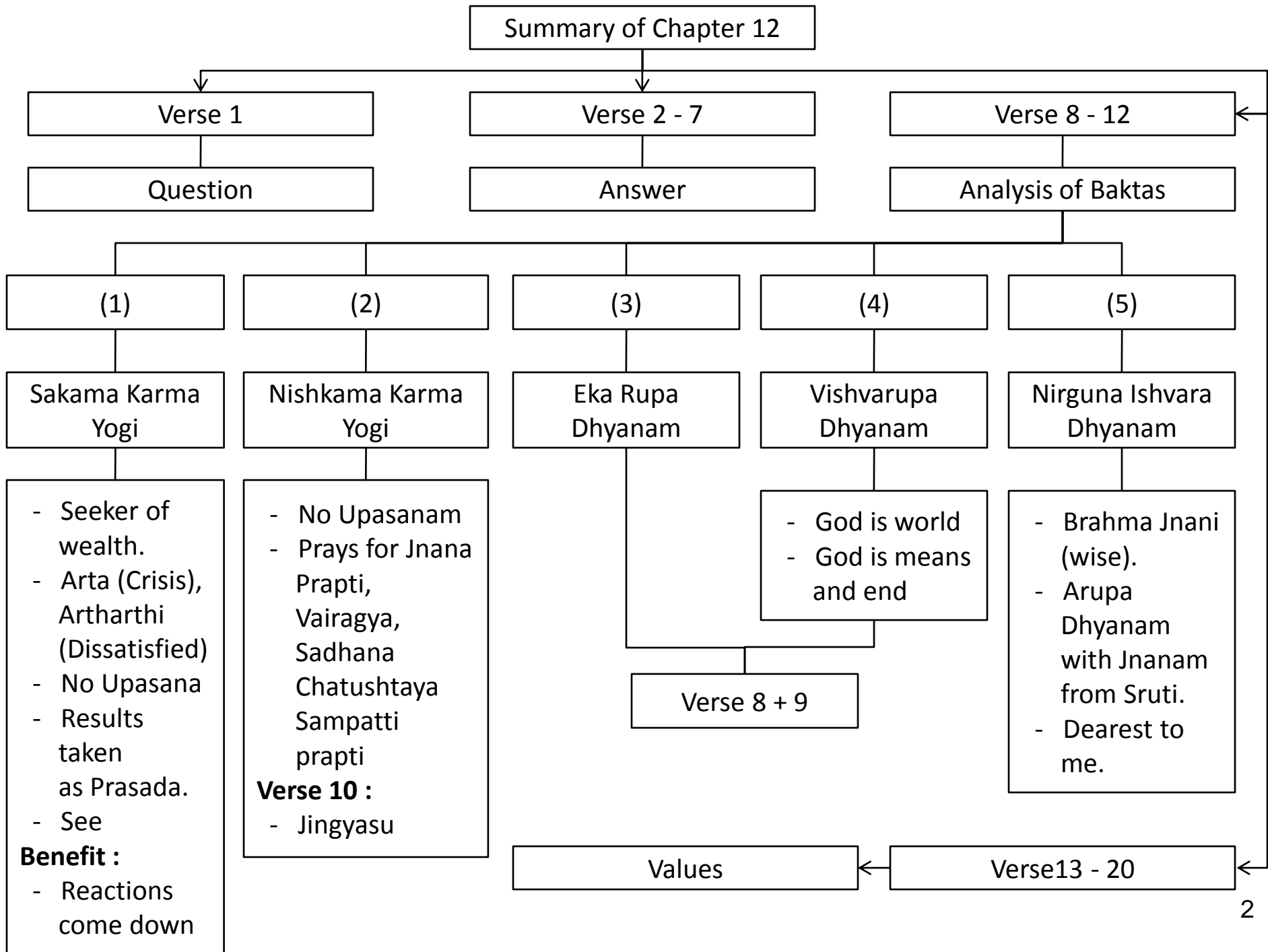




BHAGAVAD GITA

Chapter 12

Bhakti Yoga (The Path of Devotion)



Chapter 12

Introduction :

1. Bhakti :

- Dedicated action to Ishvara who is in the form of Dharma is called Bhakti.
- “Bhaj” means Service.
- One who conforms to dharma looking upon it as Ishvara and avoids Adharma, is called Bhakta, a Karma Yogi.

Arjunas – question :

- **Which group is better :**

Those pursuing Nirguna Brahma, pursuing Atma Jnanam or those worshipping lord in Cosmic form.

- Nirguna Upasana is attributeless Svarupam of Jivatma and can't be meditated. It can be only understood.
- Lords Answer – those who meditate upon me as Nirgunam, Paryupasate, come to me directly, te mam eva yanti.
- They are meditating upon Atma and I am Atma of everyone.
- Same question whether to follow Karma yoga lifestyle (activity) or Jnana Yoga lifestyle (Sanyasa).

3rd Chapter :

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१ ॥

Arjuna said : If it be thought by you that knowledge is superior to action, O Janardana, why then, do You, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

5th Chapter :

अर्जुन उवाच

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५.१ ॥

Arjuna Said : Renunciation-of-actions, O Krsna, You praise and again Yoga, performance-of-actions. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

18th Chapter :

अर्जुन उवाच

सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८.१ ॥

Arjuna Said : I desire to know severally, O mighty-armed, the essence or truth of “Renunciation”, O Hrsikesa, as also of “Abandonment”, O slayer of Kesi (Krsna). [Chapter 18 – Verse 1]

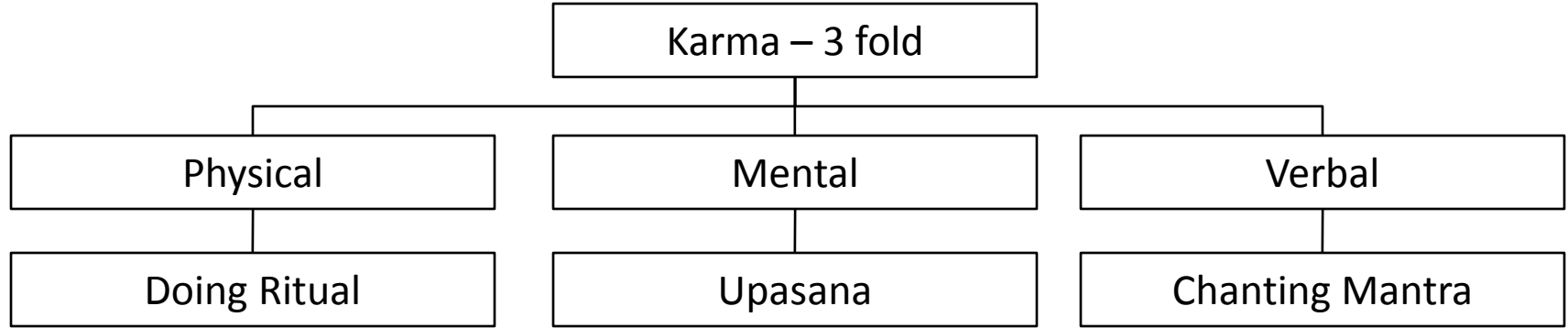
Bhakti Yoga :

- Not another yoga like Karma yoga, upasana yoga, Jnana Yoga.
- Yoga – Means topic.
- Lord Krishna has answered clearly chapter 5 that both Karma Yoga and Sannyasa have one common end, Ekam Sankhyam ca Yogam ca Yaha Pasyati Sa Pasyati.

यत्साङ्ख्यैः प्राप्यते स्थानं तदोगैरपि गम्यते।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५.५ ॥

That place which is reached by the Samkhya-s (Jnanai-s) is also reached by the Yogin-s (Karma-yogin-s). He “sees,” who “Sees” Samkhya and Yoga as one. [Chapter 5 - Verse 5]

- When Dharma is looked upon as Ishvara then there is Ishvara Arpana Buddhi. Karma Yogi offers his actions to Ishvara and also meditates on Ishvara who is in the form of whole universe (Saguna Ishvara).



- Invoking Ishvara through any one of them is Karma yoga. No separate Bhakti yoga.
- Misconception** : 4 Yogas – Karma yoga, Jnana Yoga, Bhakti Yoga, Hatha Yoga.

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नय।
ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम्॥ ३.३ ॥

The Blessed Lord Said : In this world there is a twofold path, as I said before, O sinless one ; the path of knowledge of the Sankhyans and the path of action of the Yogins.
[Chapter 3 – Verse 3]

- From Chapter 2 – 10, Pursuit of Paramatma which is Brahman, not subject to change, Aksara in which all Upadhis are negated and which is without any guna was discussed.
- Ishvaras Vibhutis – Aishvaryam, Overlordship, omniscience.
- Chapter 11 :**

Ishvara who was in the beginning and now in the form of Jagat pointed out as the one who is meditated upon by Karma Yogis (Matkarmakrt)

Gurudev's Introduction – Version II

1. Chapter 9 :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥ ९.४ ॥

All this world (Universe) is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- I am not in them, they are in me. This is a verbal Glory of the Divine.
- 2. Arjuna Demanded a physical demonstration of the same and the Lord showed the cosmic form.
- 3. Discussion and analysis of the Lords manifestations – Chapter 10.
Demonstration of the lords manifestation & unmanifestation – Chapter 11.
- 4. Arjunas intellect surrenders totally with an aspiration to realise and become the spirit.
- 5. Every individual wants to become and live what he is convinced of, as the thoughts, so the man.
- 6. Spiritual urge for intuitive experience in a seeker expresses itself only when all earlier and outer demands are fully satisfied.
- 7. Arjuna feels an urge to seek, to discover, to conquer, to possess and to rule over the kingdom of the spirit.
- 8. Arjuna is convinced of the Lord's cosmic form.

9. Chapter 11

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ ११.५५ ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55]

- You shall enter into me, O' Pandava.

10. Is idol worship justified?

Can it provide a helpful prop for diving into the infinite?

What is the technique – this is explained in chapter 12.

CHAPTER 12 – VERSE 1

अर्जुन उवाच

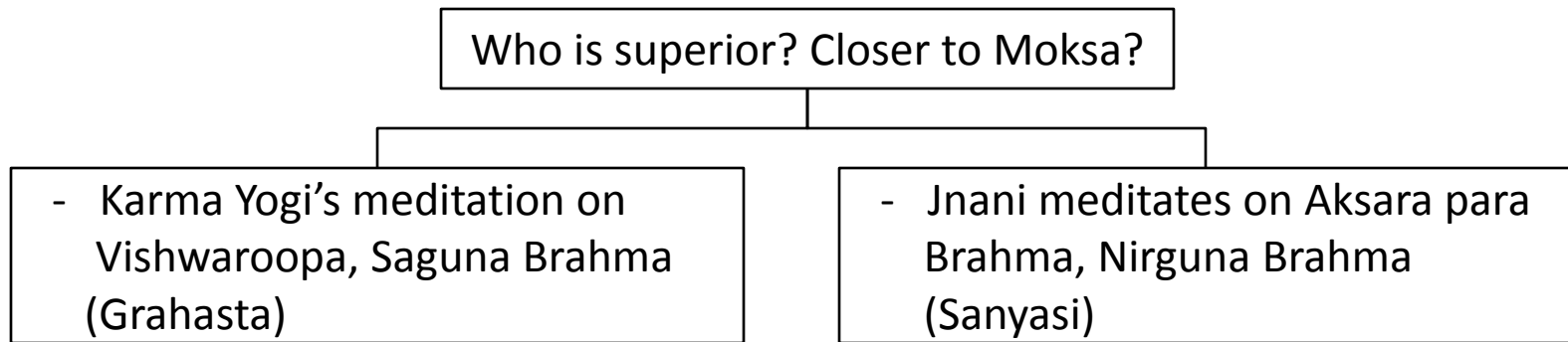
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२.१ ॥

**Arjuna Said : those devotees who, ever-steadfast, thus worship you,
and also those who worship the imperishable, the unmanifested –
which of them are better versed in Yoga?**

- Chapter 11 – ends with an assurance that any seeker can realise Glory of cosmic form with unwavering devotion.

Verse 1 :

- 1st Line** : Karma Yoga – Grihastha Ashrama
- 2nd Line** : Jnana Yoga – Sanyasa Ashrama



a) Evam satata yukta :

- Evam refers to “Matkarmakrt” (Verse 55 – Chapter 11)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ ११.५५ ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55]

- Constantly performing actions for Bagavan.
- Annanyasaranah – Ishvara is the Goal, gaining him is Moksa.

b) Satatam :

- Always

c) Yukta :

- Focussed, committed lifestyle.

d) Aksaram :

- Not subject to change, decline.
- Na Ksarati iti Aksaram.

e) Paryupasate :

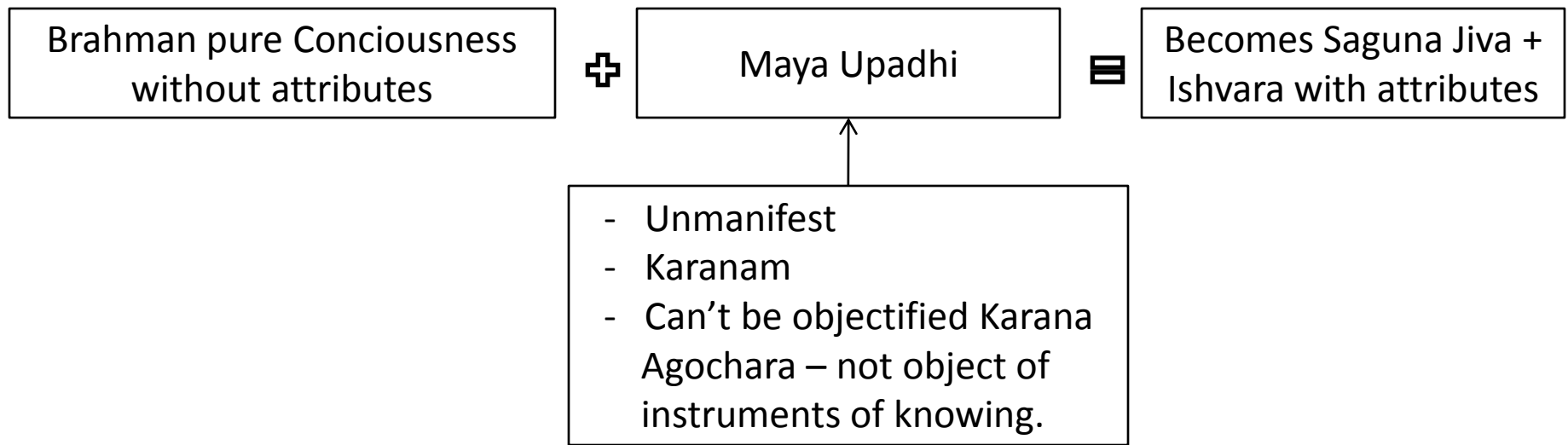
- Meditate on Isvara who is everything.

f) Avyakta :

- Not available as object for sense organs.
- Free from all Upadhis.
- No attributes.

g) Eh Yoga Vittamaha :

- Who is superior yogi – meditator?



- Object is something other than yourself. Anything not available for objectification is avyakta.
- Vyakta = Vi + anj – Vjanj = Manifest, available for objectification.
- Atma, always Chaitanya Svarupa subject, never object. Therefore called Avyakta. It does not mean unknown.
- Jnani tu Atmaiva me matam – No comparison between Jnani and Karma Yogi.
- Jnani's are myself. There is no comparison.

Can compare :

- Karma yogi + Upasakas = Yuktatmas and Kevala Karma yogis.
- Karma yogi recognises Ishvara as Karma Phala Data, Karmadhyaksa – presides law of Karma.

Upasana / Meditation – Definition :

- Saguna Brahma Visaya Manasa Vyapara – Meditation is on Isvara with Gunas.
- Vishvaroopā Bakta is a Karma Yogi, Jingyasu Bakta, Nishkama Bakta.

Chapter 2 :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat, the same, you engage in battle for the sake of battle ; thus you shall win and not incur sin. [Chapter 2 – Verse 38]

Chapter 9 :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ ९.२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

- Bagawan is support.

Jnani Bakta :

- I am support of everything. I do not need support.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

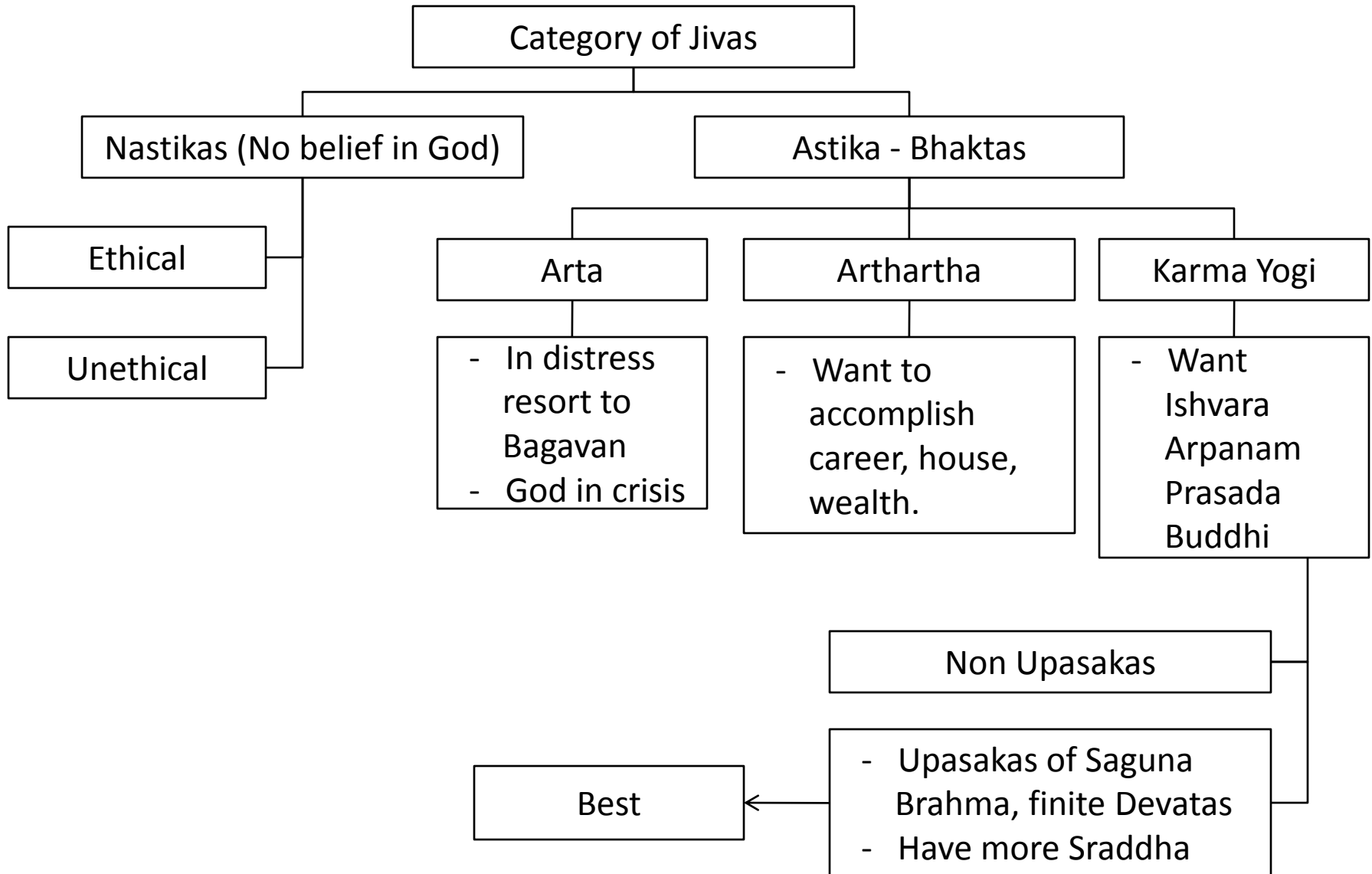
CHAPTER 12 – VERSE 2

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२.२ ॥

The Blessed Lord said : Those who, fixing their mind on Me, worship Me, ever steadfast and endowed with supreme faith, these, in my opinion, are the best in Yoga.

Verse 2 :



Bagawans Answer :

Verse 2 – 7 :

- Saguna Upasakas are great.

a) Na Timiradrsti :

What type of Bagavan to be meditated?

- One whose vision is not coloured, obscured, afflicted by Raaga Dvesha, is Bagavan.
- **He is free from 5 Kleshas :**

Avidya	Ignorance
Asmita	Egoism
Raga	Likes
Dvesa	Dislikes
Abhinivesa	Attachment

- Therefore Bagavan has clear knowledge (Sarvajnayaha).
- Upon this Ishvara, Karma Yogis meditate with Sraddha.

b) Sraddha ya Para :

- Unflinching faith in Sadhana.

c) Aaveshya :

- Focused mind.
- Why Superior?

d) Mattah Yuktatamah Me matah :

- Bagawan wants Arjuna to follow Karma yoga with Upasana and says they are “Yuktatmah” – exalted yogis.

e) Nitya Yaktatvat :

- Continuously meditating on Lord, with commitment and focus not spasmodic (Monthly once).
- Saguna Brahma Upasakas are great yogis.
- Sanyasis can't be compared with them.

CHAPTER 12 – VERSE 3

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्ध्रुवम् ॥ १२.३ ॥

**Those who worship the Imperishable, the Indefinable, the Unmanifest,
the Omnipresent, the Unthinkable, the Unchangeable, the Immovable
and the Eternal....**

Verse 3 :

- Brahma Lakshana sloka – who are Nirguna Brahman Upasakas?
- Nirguna Upasakas come to me because they meditate on my Svarupam.
- When they discover meaning of Nirgunam, they discover me.
- Nirguna Upasaka have accomplished Ishvara, siddhas not Baktaas.

a) Aksaram :

- Never subject to change.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

Brahman is Imperishable, the Supreme ; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called “work.”. [Chapter 8 – Verse 3]

b) Avyakta :

- Indriya Agocharam.
- Not available for objectification, perception by senses or mind.

c) Anirdesya :

- Vak Agocharam.
- Not describable.
- Asabdagochara.
- Brahman is everything and independent of everything.

d) Sarva – atita :

- Beyond the world.
- There is only Brahman – (Kevalam / Kaivalyam).
- Sweetness – Can't be described but can be tasted (experiential knowledge).
- Atma is Svarupam of all beings and the universe. It is always present.
- I obtaining now is Brahman.
- Brahman is revealed by implied meaning not direct meaning. Reader I is Brahman. Upon this Avyaktam Brahman, Nirguna Upasakas meditate.

Upasana :

- Mind sitting near self and dwelling upon object of meditation is Upasana.
- Mental proximity to Upasya Devata is Upasana.
- Objectifying through thought. Thought alone is Upasana.

Yogic Meditation	Vedantic Meditation
<ul style="list-style-type: none">- Aims at elimination of thoughts- Chitta Vritti “Nirodha”- Nirodha = Stopping of thoughts	<ul style="list-style-type: none">- Nirodha here taken as Direction of thoughts
Saguna Upasana <ul style="list-style-type: none">- Gives Drishta Phalam- Can give concentration	Nirguna Upasana <ul style="list-style-type: none">- Here Aham Brahma Asmi thoughts- Gives Adrishta Phalam.

Dharana



Entertain one Vritti

Dhyanam



Entertain Broken flow of Vritti

Samadhi



- Entertain unbroken flow of Vritti.
- Like flow of oil.

Upadesa Sara :

*Aajya dhaarayaa srotasaa samam
Sarala chintanam viralatah param*

Like an unbroken flow of oil or a stream of water; continuous meditation is better than that which is interrupted. [Verse 7]

- Sajatiya Pratya Pravaha is Upasana . Every thought similar to previous thought unbroken by dissimilar thoughts.

Pari (Upasate) :

- Prefix – totally committed.

Ninidhyasanam :

- Meditation on meditator.
- Meditate on implied meaning of Self (Satyam, Jnanam, Anantham) and upon myself as Aksaram, Avyaktam, Anirdesyam.
- Aksaram Param Brahman has to be known, Jneya, Purske through Sravana, Mananam and Ninidhyasanam.
- Words describing Brahman are Lakshanas, indicators not Gunas.

e) Sarvatragam :

- All pervading like space, it obtains everywhere like space.
- Everything in creation is pervaded by space, but space does not pervade Consciousness.
- Space has its being in Chaitanyam Consciousness pervades space.

Brahman	Space
<ul style="list-style-type: none">- Cause of space- Satyam- All pervasive, doesn't depend on time and space also.	<ul style="list-style-type: none">- Effect- Apparent- Mithya- Presence and absence depends on Consciousness.

f) Acintyam :

- Manah Agocharam.
- Not object of thought.
- It is in which all objects have their beings.
- Brahman is independent of thought. Thought is dependent on Brahman and truth of the very thought.
- What can be perceived by sense organs can be thought of by the mind.
- Not object of perception even to the saksi, the witness because witness is Brahman.²¹

- Anything known is object of thought.
- Brahman is yourself, the very svarupa of a thought.
- Self evident subject.
- There is a vritti than can give rise to the knowledge, I am Brahman.
- It assumes the very form of the object in which there is no subject – object relationship.
- In other knowledge's, there is a subject, object relationship, knower and known division – Akhandam, Akara Vritti Subject is involved but not as an object. Only Vritti can destroy ignorance not Consciousness.
- Svarupa Chaitanyam is not opposed to Ajnanam, ignorance (Self or any other ignorance). You are aware, conscious that you do not know Russian Language, and it does not affect the ignorance.
- Therefore ignorance of Russian language continues.
- Known only by the mind but can't be thought by the mind.
- To know it, the mind must have a vritti that destroys ignorance.
- Mind has capacity to reveal an object and its presence is required to know an object.
- Atma is the one whose Consciousness is enjoyed by the mind. Always self evident.
- No proof required that you exist. Everything else has to become evident to self for its existence to be proved.
- It is illuminator. Removal of ignorance occurs in mind.

g) Kutastam :

- Changeless (Anvil) or False appearance.
- Kutarrupaka – That which abides in kuta
Kute tishtati iti kuta
kuta here is maya.
- That which is behind maya is Kutastaha Atma, Adhyaksa – witness.

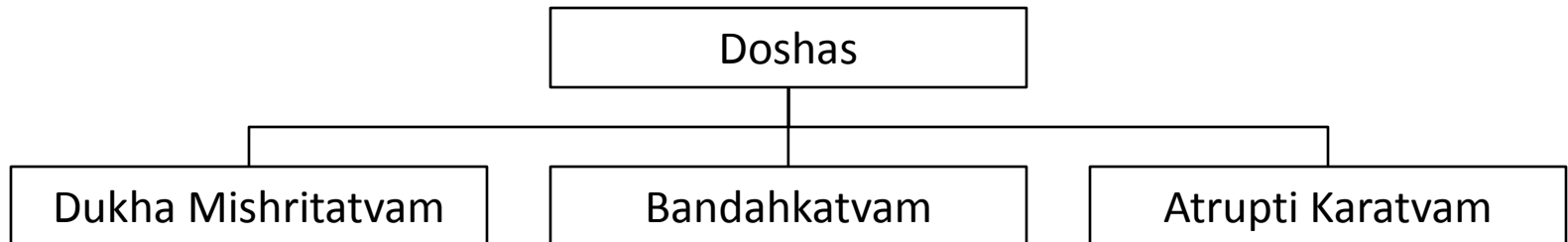
Svetasvataropanishad :

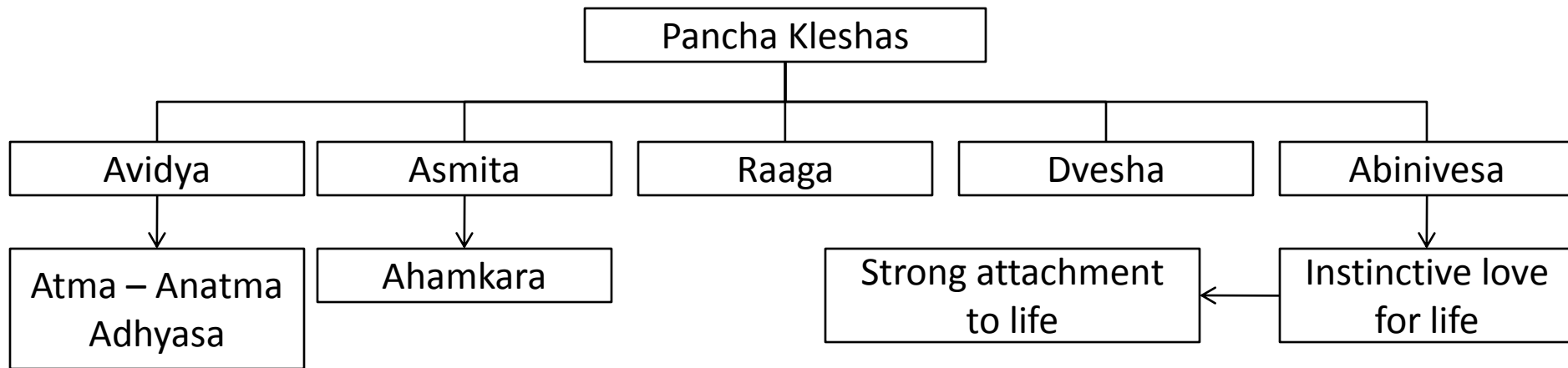
मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

*māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu mahēśvaraṁ /
tasyāvayavabhūtais tu vyāptaṁ sarvaṁ idaṁ jagat ॥ 4.10 ॥*

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- In Vedanta Maya = Kootam, unreal entity seemingly existent, not really existent.
- Maya = Samsara Beejam = Antar Dosham of Universe.
- Universe extremely beautiful in form of Shabda, Sparsha, Rupa, Rasa, Gandha.





Names of Maya :

- Avyakrutam, Moola vidya, Shakti, Prakrti, Kootam.

Gita :

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ ७.१४ ॥

Verily, this divine illusion of Mine, made up of Gunas (caused by the qualities) is difficult to cross over ; those who take refuge in Me alone, come to cross over this illusion. [Chapter 7 – Verse 14]

- In maya universe, Brahman is present as kootas sthaha.

How is Brahman present?

- As witness, observer of Maya, Adhyaksa Sakshi Conciousness principle, Existence principle.
- Maya is world – Isness is Brahman.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaam |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations. [Verse 3]

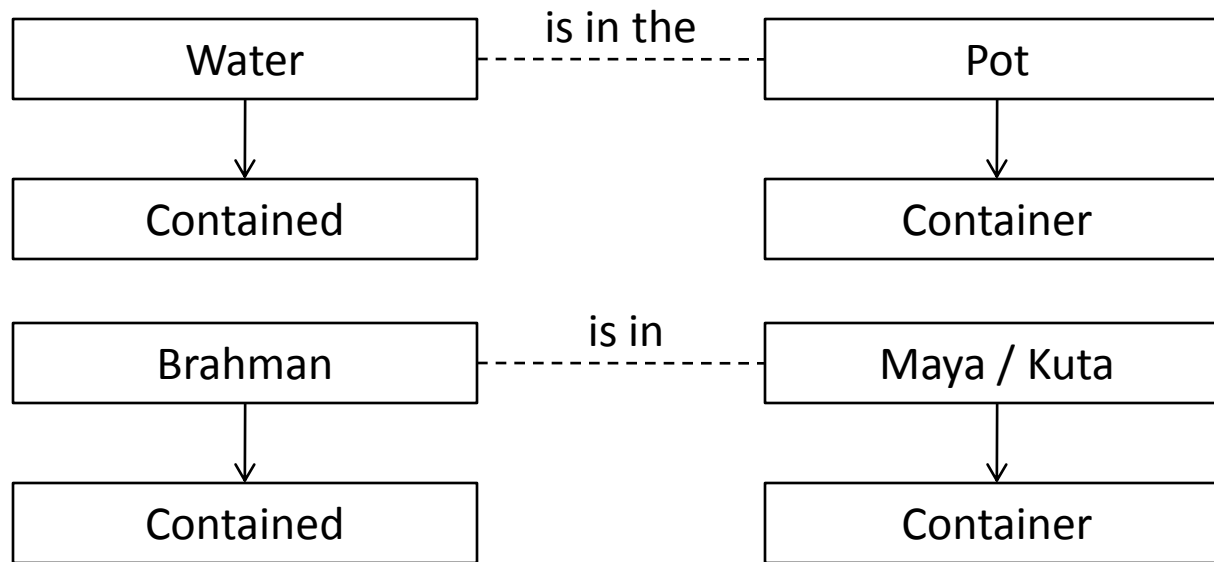
Kootastam 2 meanings

- Deceptive
- Maya

- Non moving, Non changing.
- Anvil or Grains / stones heaped together, can't move.

- Immediate cause of everything is maya. One who wields this maya is the lord.
- Maya does not exist apart from Brahman.
- Both Brahman and maya are allpervasive. Brahman is the ultimate cause of everything.

- When you look at maya, it has no existence at all, false, kuta.
- Maya also called unmanifest, Avyakrta, undifferentiated.
- In that maya, which is kuta, abides Brahman.



- That which obtains in the Kuta, Maya as the Adhyaksa, as the rope obtains in the snake, as the Gold obtains in the chain, Brahman is the very basis, the truth of the Kuta, Maya.
- On Stable stationary Rasi – Constellation, planets keep moving.
- On stable Brahman, Maya is ceaselessly changing.

- Kuta is Anvil
- Iti Kutasthah – Kutavat tishtati.
- Anvil on which shapes changed in Iron pieces. Allows all changes but doesn't change itself. Brahman is Kuta, Basis of maya.

h) Achala :

- Because it is Kutasta it is Achala, Motionless.

i) Dhruvam :

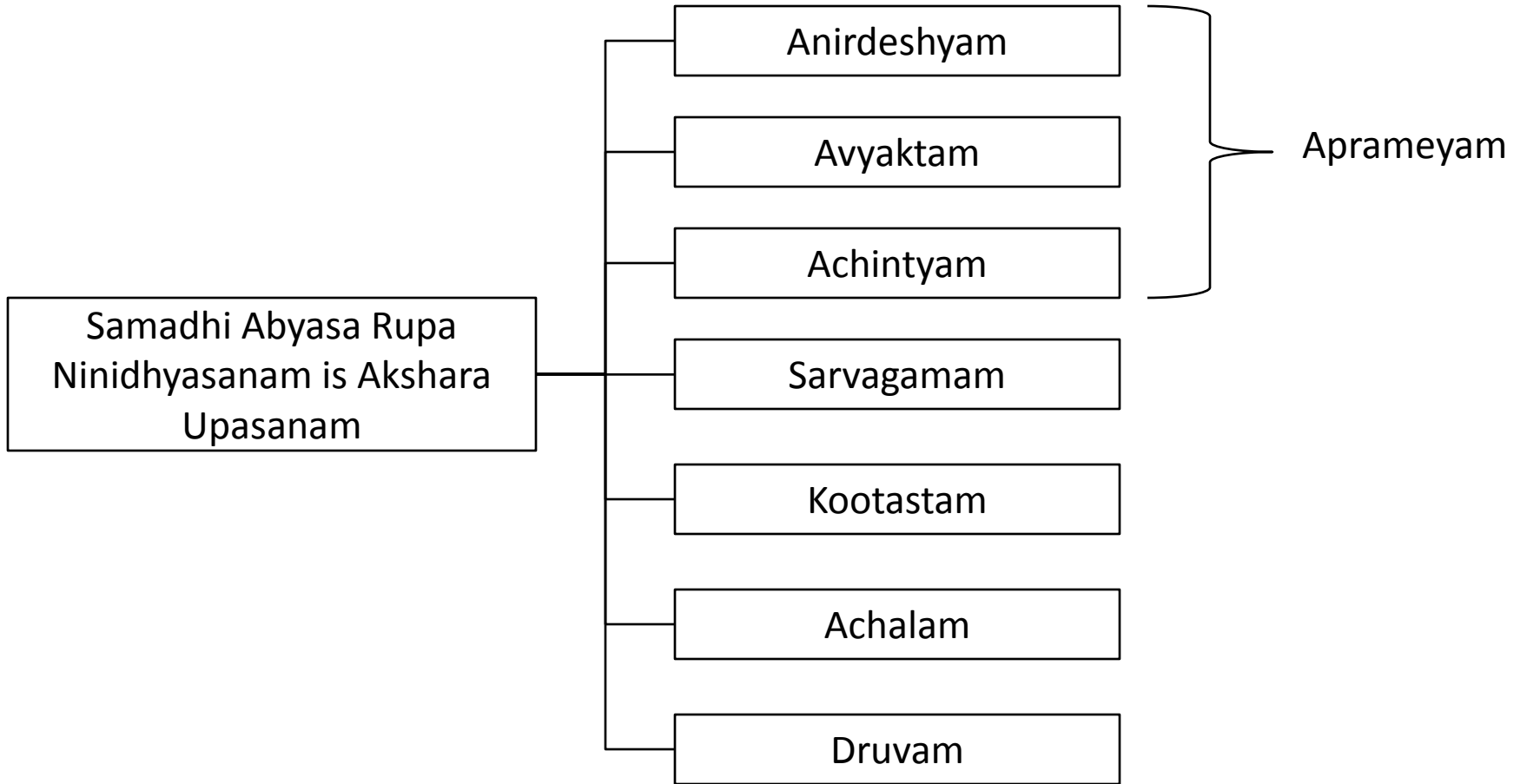
- Motionless, therefore infinite eternal, changeless, not bound by time, place, same always, Nityam.
- Finite – moves from place to place.
- Achalam – therefore Nityam, Nirvikaram.
- Eternal – Because changeless, motionless.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

yat tad adreśyam, agrāhyam, agotram, avarṇam,
acakṣuḥ-śrotraṁ tad apāṇi-padam,
nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam
yad bhūta-yonim paripaśyanti dhīrāḥ.

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet, - that which is eternal (yet) of manifold expressions, all-pervading extremely subtle and undecaying, the source of all creation, - the wise behold everywhere. [Chapter 1 – Verse 6]



CHAPTER 12 – VERSE 4

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयाः।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२.४ ॥

**Having restrained all the senses, even-minded everywhere, rejoicing
ever in the welfare of all beings – verily they also come unto Me.**

Verse 4 :

- Who gains the Lord?
- What happens to Nirguna Upasakas?
- What type of mind is required for Contemplation?

a) Sanniyamya Indriyagramam :

- Totally withdrawing.
- Having complete mastery over group of 5 sense organs, 5 organs of Action and the mind by Upasana Yoga.

Chapter 5 :

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७ ॥

Shutting out (all) external contacts and fixing the gaze (as though) between the eye-brows, equalising the outgoing and incoming breath moving within the nostrils.... [Chapter 5 – Verse 27]

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५.२८ ॥

With senses, mind and intellect (ever) controlled, having liberation as his Supreme Goal, free from desire, fear and anger – the sage is verily liberated for ever. [Chapter 5 – Verse 28]

b) Sarvatra Sama - Buddhih :

- Shows discipline and response to situations.
- Equanimity towards all beings by Karma Yoga.

Chapter 2 :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat, the same, you engage in battle for the sake of battle ; thus you shall win and not incur sin. [Chapter 2 – Verse 38]

Chapter 13 :

असक्तिरनभिषङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment ; non-identification of Self with son, wife, home and the rest ; and constant even-mindedness on the attainment of the desirable and the undesirable.....
[Chapter 13 – Verse 10]

- Disciplined contented life.
- Cultivate healthy attitudes and values.
- Mastery over emotions and patterns of thinking.
- Inner composure.
- Neutralised Raaga – Dvesha by Ishvara – Arpana Buddhi, Prayerful life.
- Go through sufferings as Karma phalam.

c) Sarvabuta - Hite ratah :

- Have compassion and other values.
- Take delight in the well being of all living beings.
- Requires maturity to live without jealousy.

d) Te Prapnuvanti mam eva:

- Gain me, who am sarvatraga – Connected to all things, Kutasta – basis of everything and Achala – motionless.
- Minds Nature is to change, thoughts, attitudes and moods are always in a flux.
- Situations elate, upset, depresses you and make you sad, angry. Require Antahkarana Shuddhi.

e) Jnani tu atmaiva me matam :

- Knowing me, gain me, reach me. They are already free – Mukta.
- These characteristics are acquired only through Karma Yoga.
- No question of comparison between Karma Yogi and Jnana Yogi.
- It depends on who is fit for that.

- **Example :**

Bicycle / Bullock cart both available. If person is lame can't use bicycle. If person needs to clear cliff both useless. Therefore no such thing as the best.

- Entire spiritual Journey is “Managing our mind and emotions” – Which leads to realisation of our Sakshi Nature, Essence of all beings and the Universe, sentiency giving factor.

What disturbs our harmonious natural equipoise?

a) Sense organs of knowledge :

- Gateways by which the world of objects storm our composure.

b) Organs of Action :

- Mind gushes out to world of objects with our responses.
- Evaluate our mental attachments and physical contacts with the world outside with right sense of discrimination.
- In the midst of minds commotions discover the Lord of the heart.
(**Example** : Father watching son's turmoil's throughout the day).
- 3 Qualifications necessary for successful meditator.
- Keep mind equanimous by fixing mind on imperishable, unmanifest, control sense organs, serve others and reach the Lord.
- Goal to drop Jiva bava and Reach Brahma Bava.

What is content of Jnanam for Jnani?

- I am not different from Bagawan.
- Bagawan not different from me in my original nature of pure Chaitanyam.
- In siddah purushas, there is no comparison.

CHAPTER 12 – VERSE 5

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम्।
अव्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

Greater is their trouble whose minds are set on the ‘Unmanifest’; for the goal, the ‘Unmanifest,’ is very hard for the embodied to reach.

Verse 5 :

Why is Nirguna Brahma Dhyanam Difficult?

a) Klesah Adhikatarah Tesam :

- Greater is Affliction of Nirguna Upasakas.
- Greater than Karma yogis who are meditating on Saguna Brahma.
- Following Dharma not easy with strong Raaga – Dveshas conflicts between Dharma and Raaga causes Manah Klesa (Affliction).

Saguna – Brahma Upasaka Problems :

- If you think of sun and stars, everything below left out.
- Can't bring forms one by one.
- Many unknown forms.
- Therefore you choose one form and invoke all forms in that. Keeping mind one in form is klesa – affliction.

Nirugna Brahma Upasaka Problem :

b) Dehadbhih :

- Deha – Abhimana is a problem because Viveka of Atma – Anatma not complete.
- Those with body identification can't meditate on Nirguna Aksara Brahma.

c) Avyakta – Asakta – Cetasah :

- Mind committed to pursuit of Unmanifest which is not available for objectification.
- Brahman is to be accomplished now. Self is Brahman, Only to be known.

Identification with Body	Patterns of thinking overwhelm knowledge
<ul style="list-style-type: none"> - I am mortal - Fear of death goes when he knows he is not the Body. - Appreciate – everything belongs to Isvara. - Vyasti included in Samasti “Total”. - Mamatva relinquished. 	<ul style="list-style-type: none"> - There is no value in getting angry but still I get angry. - Sapatibandhaka – Jnana. - Jnanam with obstacles.

How to be Brahman?

- Relax, suspend all notions about yourself and expose yourself to teaching.
- Difficult means, it takes time to mature, ripen.

d) Yoga Vittamah :

- Karma Yogis yoga called vittamah because maturity takes time and patience.
- Chapter 5 → Renunciation of Action is difficult to accomplish.

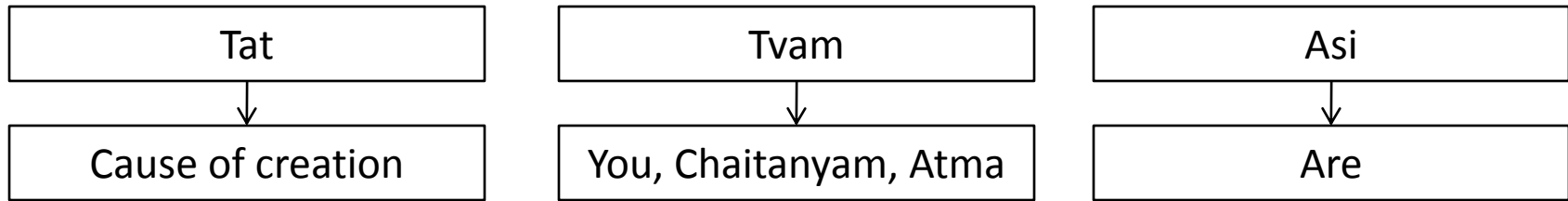
Chapter 7 :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many births the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

How to drop Deha Abimana?

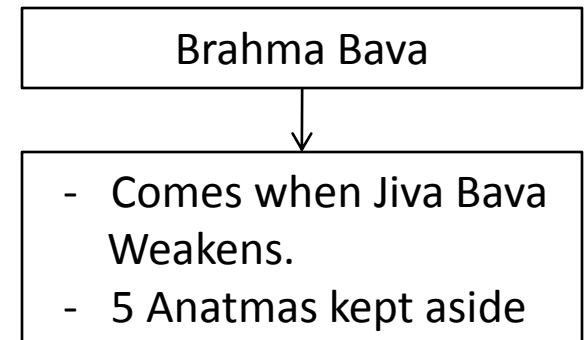
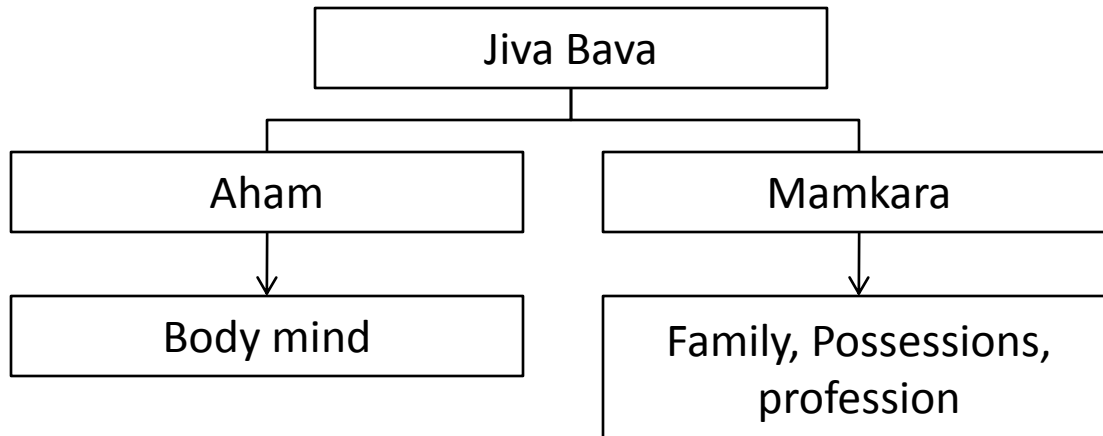
- Pratyag Atma Siddhi – Understand clearly Svarupa of Atma.



- Understanding should be based on teaching not on your experience as Deha.

First Step	Second Step
Recognise Pratyag Atma	Understand its Nature / Svarupa

Old Man	Meditator
With hands shaky has difficulty in threading a needle.	Mind and intellect agitated, panting with desires, restless can't fly to endless spiritual glory.



CHAPTER 12 – VERSE 6

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्परः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२.६ ॥

But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded devotion (Yoga)....

Verse 6 :

a) Ye matparaah :

- Lord is the ultimate end.
- Isvara is moksa Svarupa.

b) Sarvani Karmani Mayi Sannyasya :

- Consigning all Karmas to me with Isvara arpana buddhi.
- Act according to Dharma – Adharma (Rules of creation) not as per Raaga Dvesha.
- Conformity to Dharma is worship to Isvara. when Raaga Dvesha becomes subordinated to Dharma, we are Karma Yogis.
- Karma Yoga is to Neutralise Raaga Dvesha.

c) Mam Dhyayantah Upasate :

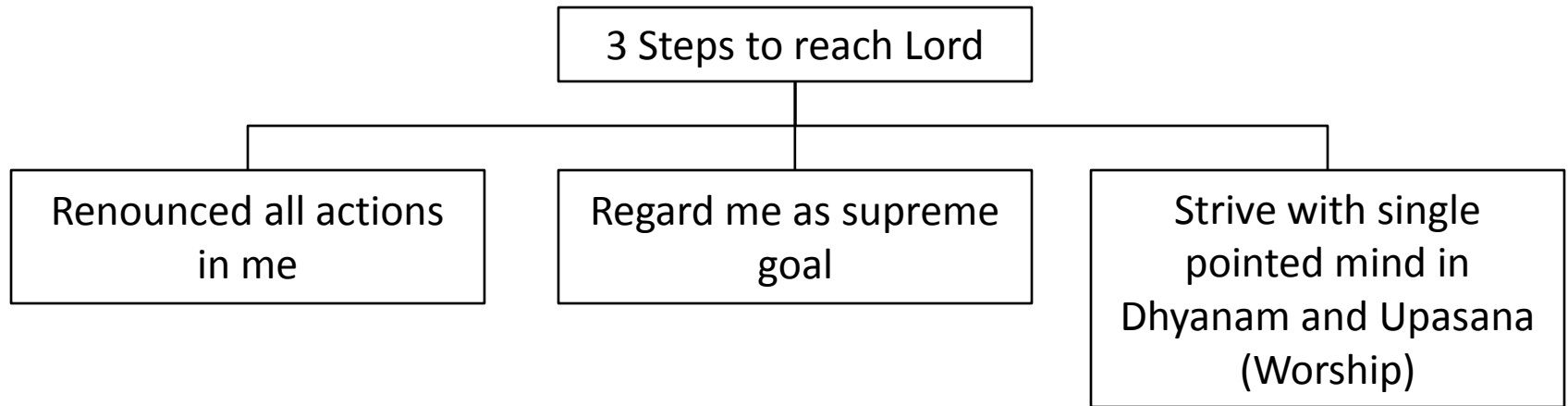
- Meditate on Lord as Cause of world and who is in the form of Universe.

d) Ananyena Yogena :

How do they meditate?

- Other than Isvara there is no other resting place for the mind (No other Alambana).
- 90% of all Samsara gone by Vishwaroopam Ishvara Bakti.
- Renouncing all actions to a higher power is to end our individual limitations.
- Striving for divine Goal is yoga, and to strive for sense – enjoyments is Bhoga.
- It is the mind which gives us our ego centric limitations and same mind rediscovers the infinitude.

- “Ananya” – means Goal is steady not moving, without otherness.



- Not merely meditation on a goal but becoming one with the Goal.

CHAPTER 12 – VERSE 7

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

For them, whose minds are set on Me, verily I become, ere-long, O Partha, the Saviour, (to save them) out of the ocean of finite experiences; the Samsara.

Verse 7 :

- Bagavan's promise, assurance to liberate us from sorrows, agitations and imperfections.

a) Tesam aham Samuddhartā Bhavāmi :

- For those committed to Vishvarūpa Ishvara, I am their saviour, rescuer, lifter.

b) Aham :

- Omnipotent lord.

c) Mrityu – Samsara – Sagarat :

- Mrityu in Vedānta = Samsara + Agyanam (ignorance).
- Ocean of Samsara fraught with death.
- By Prayers they get Antah – Karana – Suddhi which is a visible result. (Drsta – Phala) and invisible result (Adrsta – phala) of Guru and teaching.
- Samsara is life of continuous becoming and time bound.
- It is difficult to cross like the oceans, vast, with crocodiles, deep, waves and whirlpools.
- One understands laws of Karma and neutralises Raaga – Dvesa, enjoys freedom from conflicts. There is Drsta – phala for both conformity and non conformity with dharma.

d) Na cirat :

- How long will it take to get maturity?
- Not Long. It is only a question of knowing and claiming.
- Who are these meditators?

e) Mayyaveshitachetasaam :

- Whose minds are absorbed in me, Viswaroopa Ishvara.
- Bondage and liberation is for the mind. The self is ever free. It is discovered when one meditates on the concept of the Lord, to the exclusion of all undivine thoughts.
- What you surrender is the sense of mind – mamata.
- Ahamkara – ego can't surrender itself because of ignorance. You look upon Isvara as someone separate from you, there is no surrender.
- For yoga Vittamahar – Karma yogis Ahamkara remains. Therefore Moksha possible only by knowledge. You are non – separate from Isvara. Recognition of this fact is Moksha. You are limitless now and always.

Example :

- Like Branch of tree saying I am independent of tree, isolation is not possible.
- There is only one thing and you are that thing.
- Temporary moksha, get every day in sleep.

Who is a Samsari?

Body	Atma	Samsari
<ul style="list-style-type: none">- Jadam, inert- Can't say I am Samsari, I am Dukhi	<ul style="list-style-type: none">- No birth, No death- Avikriya, changeless	<ul style="list-style-type: none">- Product of Atma – Anatma Aviveka

- Adrista Karma phalam of prayers give Situation free from obstructions.
- Dukha is born of Aviveka, a mano-dharma, property of the mind.
- Svarupa of Atma is Brahman is the Teaching, Brahma Ananda Svarupa is teaching of nonduality. Nonduality is the solution of Samsara.

Cause of serpent	Cause of Samsara
- Ignorance of rope	- Ignorance of Brahman, the reality.
- Know rope, perception of serpent goes, fears vanish.	- Know Brahman, truth of Atma. - Anatma Buddhi and Samsaritam goes.

- With Atma – Anatma viveka, super imposition goes and Jiva gains knowledge of his Svarupa.
- Lord gives opportunity for Jnanam, this is what is meant by “Tesam Aham Samuddharta”.

CHAPTER 12 – VERSE 8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

**Fix your mind on Me only, place your intellect in Me ; then, (thereafter)
you shall, no doubt, live in Me alone.**

Verse 8 :

- How to reach God in his cosmic form?

a) Mayi eva mana adhatsva :

- “Me” here refers to Vishvarupa form Ishvara (creation).
- Commit your mind and intellect, (Antah Karanam) to me.

Mind	Intellect
- Sankalpa – Vikalpa Atmakam Manaha	- Niscayatmika
- Fluctuating Vrittis between Certainty and Uncertainty	- Function leading to a conclusion.

Purusartha Niscaya :

- Determination and commitment from well assimilated understanding makes the mind stay with Ishvara.

Tattva – Jnanartha – Darsana : Chapter 13

- Seeking nature of self, truth of oneself, is Purusartha – Niscaya. Result of this knowledge is Moksa.
- Moksa is the nature of atma which is same as Isvara Svarupa, the one who appears in the form of this world.
- Make Buddhi enter Isvara by Vicara.

- Ahankara is not free from the self. But the self is free from Ahankara.
- Atma Chaitanya is not opposed to good thoughts and bad thoughts. It illumines all thoughts and absence of thoughts in sleep. Conciousness is there in both ignorance and knowledge.
- Only a Vritti that occurs in the buddhi revealing the nature of Atma is opposed to self – ignorance.

Problem :
1) Non – Recognised Atma (Rope)
2) Mistaken Atma (Rope)

- Pramanam required to reveal atma.
- Perception and inference reveal only Anatma.
- Seek the question who am I – within yourself, but in the Sastra which is the Pramana commit yourself to enquiry into Paramesvara.. Tat Tvam Asi. Commit buddhi to Vicara of Isvara.

b) Atah Mayi eva Nivasisyasi :

- Thereafter you shall abide, live in me alone, enter me in the form of myself.

No Separate :

- Ishvara's Atma – Jiva's Atma.
- Only limitless self. Jiva resolves its notion about itself.
- Enquiry supported by Karma Yoga.

c) Atah Oordhvam na Samsayah :

- No doubt you will enter me. After death, not born again, na punaravartate. While living, if you are with me, who dies? Isvara is Nitya. No death for you.
- You will remain one with me means you will discover the one-ness that exists between you and Isvara.

Level 4 :

What does a seeker experience?

- What his intellect accepts – his heart doesn't appreciate.
- What his heart craves for – intellect laughs at.

Goal :

- To rest the mind on the immortal form of Krishna.
- Intellect must penetrate the idol and contact the pulsating truth.
- We are total of what we think + what we feel.

Doing this is difficult :

- Sufferings shake our emotions and faith in Ishvara.
- Therefore faith should be backed by Scriptural study, intellectual understanding of what is Ishvara.
- Appreciate Ishvara is the creator of the world and appears as the world (Karanam + Karyam).

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

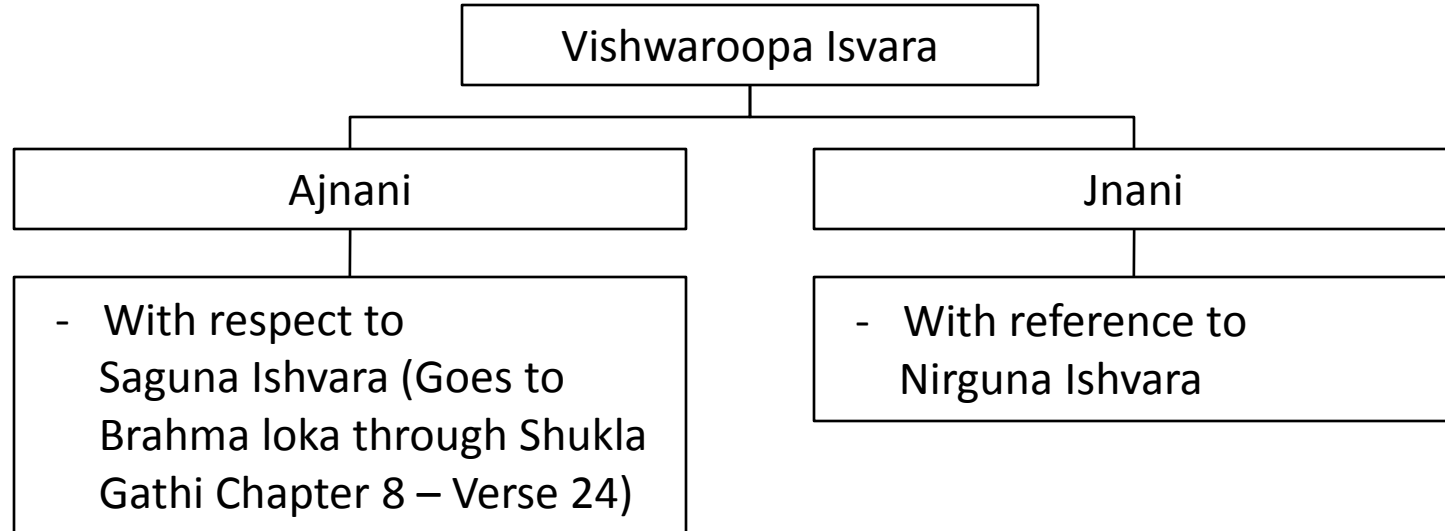
And whosoever, leaving the body, goes forth remembering
Me alone, at the time of his death, he attains My being;
there is no doubt about this. [Chapter 8 – Verse 5]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me, and fight, with mind
and intellect fixed (or absorbed) in Me ; you shall
doubtless come to Me alone. [Chapter 8 – Verse 7]

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one-syllabled “OM” – the (symbol of) Brahman
– and remembering Me, he who departs, leaving the
body, attains the Supreme Goal. [Chapter 8 – Verse 13]



अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४ ॥

Fire, light, day-time, the bright fortnight, the six months of
the northern solstice ; following this path, men who
know Brahman go to Brahman. [Chapter 8 – Verse 24]

CHAPTER 12 – VERSE 9

अथचित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥

If you are unable to fix your mind steadily upon Me, then by the ‘Yoga-of constant-practice,’ seek to reach Me, O Dhananjaya.

Verse 9 :

Abhyasa Yoga : (Ishta Rupa Upasana)

- If you can't do Dhyanam as in verse 8, placing mind on Vishvarupa Saguna – Brahma, for a length of time, then practice Abhyasa Yoga – Repetition – with alertness to develop the skill.

a) Mayi :

- Parameshvara.

b) Na Saknosi Mayi Cittam Samadhatum :

- If you are not able to absorb the mind in me.

c) Yoga : Ashtanga yoga

- Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyanam, Samadhi to be gained.

Pratyahara	Dharana	Samadhi
<ul style="list-style-type: none"> - Withdrawing mind from external world of objects. - Cultivated by Absence of Greed. - Have mind free of conflicts. 	<ul style="list-style-type: none"> - Practice of concentration. - Begin with what you love. - Let the mind not get abducted into dissimilar thought – channels. - Mind goes and comes. - Develop capacity to stand by himself, in himself, apart from the wandering mind. - Identify with power in him to rule over the mind called intellect. 	<ul style="list-style-type: none"> - Mind remains absorbed in one area. <p>2 Steps :</p> <ul style="list-style-type: none"> - Fix mind totally at feet of Lord. - Intellect dwells on the Divine form.

Gita : Chapter 6 – Verse 26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

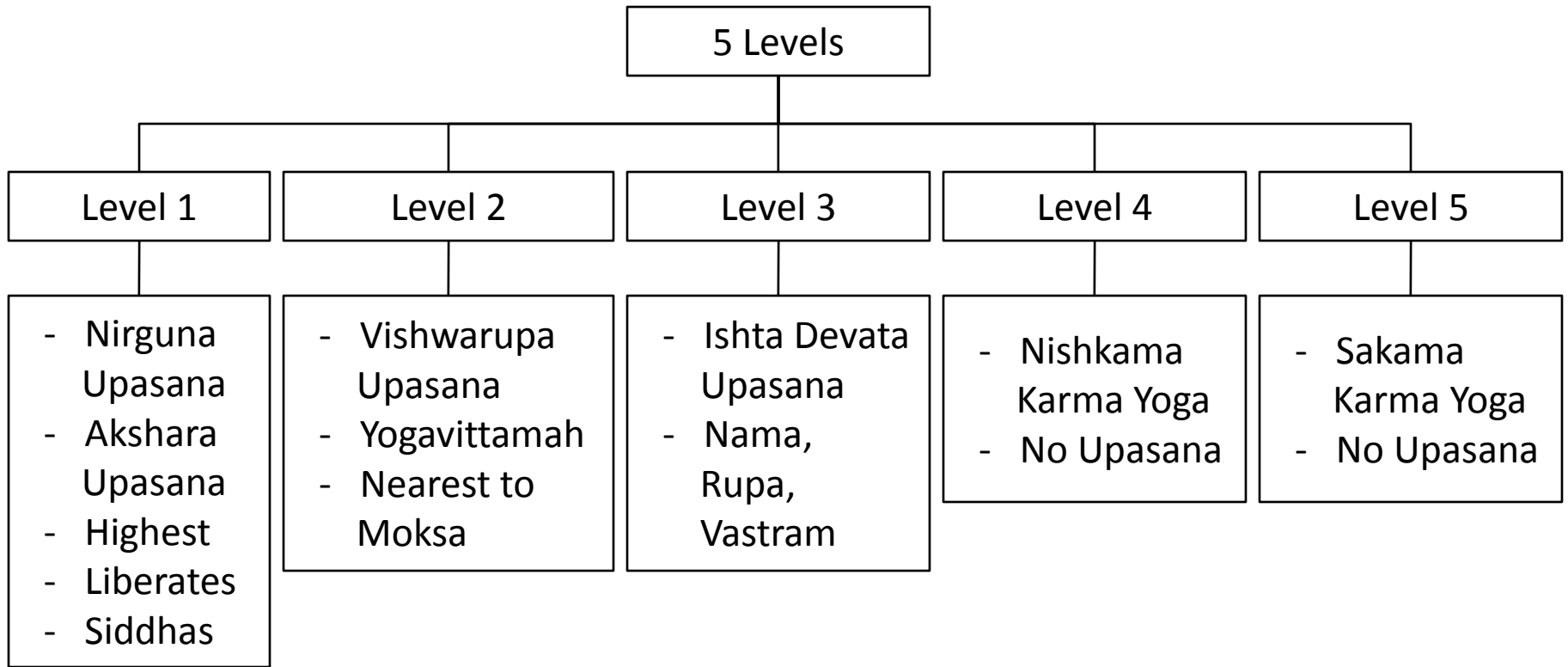
From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it, and bring it back to be under the control of the Self alone. [Chapter 6 – Verse 26]

CHAPTER 12 – VERSE 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

If you are unable even to practise Abhyasa-Yoga, be you intent on performing actions for My sake ; even by doing actions for My sake, you shall attain perfection.

Verse 10 :



- Do daily prayers and duty dedicating to me, look at Dharma as Isvara.

Chapter 18 :

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥ १८.४६ ॥

From whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with one's own duty, man attains Perfection. [Chapter 18 – Verse 46]

- Worshipping that Lord from whom all elements and beings have come, sustained, doing own duty, man finds success in Antah Karana Shuddhi.

- Fulfill all actions in conformity with Dharma, offer results to the Lord. Offer cooked food to Lord first, offer new house to Lord first and enter, new scooter, book, dress, child, then becomes Prasada which comes from the Lord.

a) Abyase api asamarthah asi :

- If you are not capable of practice.

b) Mat – Karmaparamo bhava :

- Do all Panchayagyas to satisfy Ishvara.
- Commit to Antah Karana Shuddhi, required by Jnanam.
- Bagavan, Purna, doesn't need your actions – Do in Devotion to him who is in the form of Dharma.
- If you do for your Sake, its not Karma Yoga.
- Attitude, this Karma is done by Isvara is Madartham Karma. His Vibhuti under his control.
- Isvara in the form of Prakrti is creator. Creation and creator is non separate. He is the Sun, Moon, Earth, Water, Space, Air, the Jagat.
- This requires conformity to dharma, rooted in Isvara, not Raaga – Dvesa rooted in the Ahankara.
- Suppressing ego and uniting with Isvara is Karma Yoga. All actions done with inner relaxation. Ahankara deflated and Raaga – Dvesa get Neutralised.
- Dharma protects your peace of mind and without Santi no happiness.

c) Madartham Karmani Kurvan :

- Perform all actions for my sake (Not for family's sake).

d) Siddhim Avapsyasi :

- You will gain Chitta Shuddhi and success by Chitta Ekagrata.
- **You will reach me :**
 - By meditating on Aksara Brahma.
 - By meditating on me and doing Karma Yoga.
 - By Doing Karma yoga (**Example** : Boiling water called making tea)
- Siddhi is Antah Karana Suddhi Purification of mind, which is freedom from hold of Raaga – Dvesa.
- Without Pratibanda, obstruction, you gain Jnanam.

Why is Karma Yoga difficult?

- Lack of Awareness of Isvara.
- Personal interest, likes and dislikes, for security and pleasure. Vairagyam is lacking for Moksa.
- Raaga Dvesas control you.
- Inner personality a million times more delicate than an unopened flower – bud.

What is the solution to follow Karma Yoga?

- Dedicate actions to Lord like a father.
- Do actions as a father does for his son.
- Gets influenced by background memory of the son (An Unconscious spirit of dedication towards him).
- By doing Karma Yoga we will burn on existing impressions and develop divine Vasana.
- And supposing this is not possible?

CHAPTER 12 – VERSE 11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२.११ ॥

If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits-of-all-actions.

Verse 11 :

a) Atha etad api asakto si Kartum madyogama asritah :

- If you can't do all actions committed to me.

b) Yatatmavan :

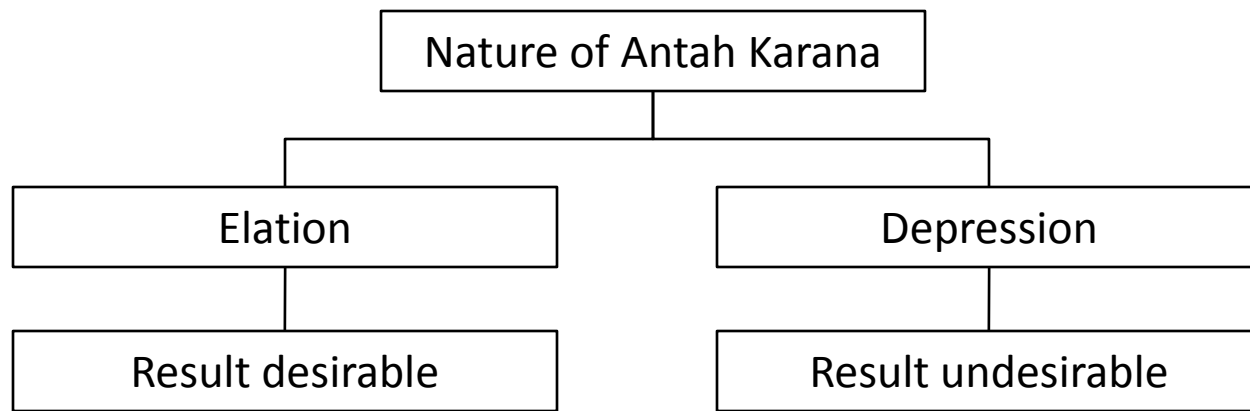
- Have a disciplined mind.

c) Sarva Karma phala Tyagam tatah Kuru :

- Then give up results of all actions.
- Impelled by likes and dislikes go on doing actions but conforming to Dharma.
- Here it is not renunciation of Karma which is Jnana – Sanyasa (Chapter 4)
Which is possible by knowing Atma is Akarta.

Best is Karma Yoga :

- Do all actions offering to Isvara.
- Dedicate results from Lord as Prasada.
- Here lord suggesting atleast do 2nd Part.
- Ishvara presides law of Karma.
- Karma Phalam comes as per laws of Karma.
- With predominant Raaga - Dvesa, it is not possible to offer karmas to Isvara.
- I do Action to fulfill my Raaga.
- Cooking I do. What taste comes out from food is as per his law.



- Raaga Dvesha have hold over Antahkarana and account for every emotional difficulty.
- Get Samatvam by Prasada Buddhi Amounts to renunciation of Desires – “Karma Tyaga”. Raaga Dvesha is Kama.
- When Kama has no grip on you, it is called “Antah – Karana – Suddhi.”
- By surrendering Phala Tyaga, Raaga Dveshas are neutralised.
- Say Thanks to lord and Develop attitude of gratitude.
- Conciously acknowledge everything comes from the Lord.
- Once Raaga – Dvesas are neutralised, Ahankara has no backbone.
- If one exercise not Good, do another,
If one food not good, take another.
Similarly here. One is not inferior or superior.
- What if someone is externally agitated (Rajasic) and with force of low impulses (Tamasic).
- How can he act renouncing his ego.

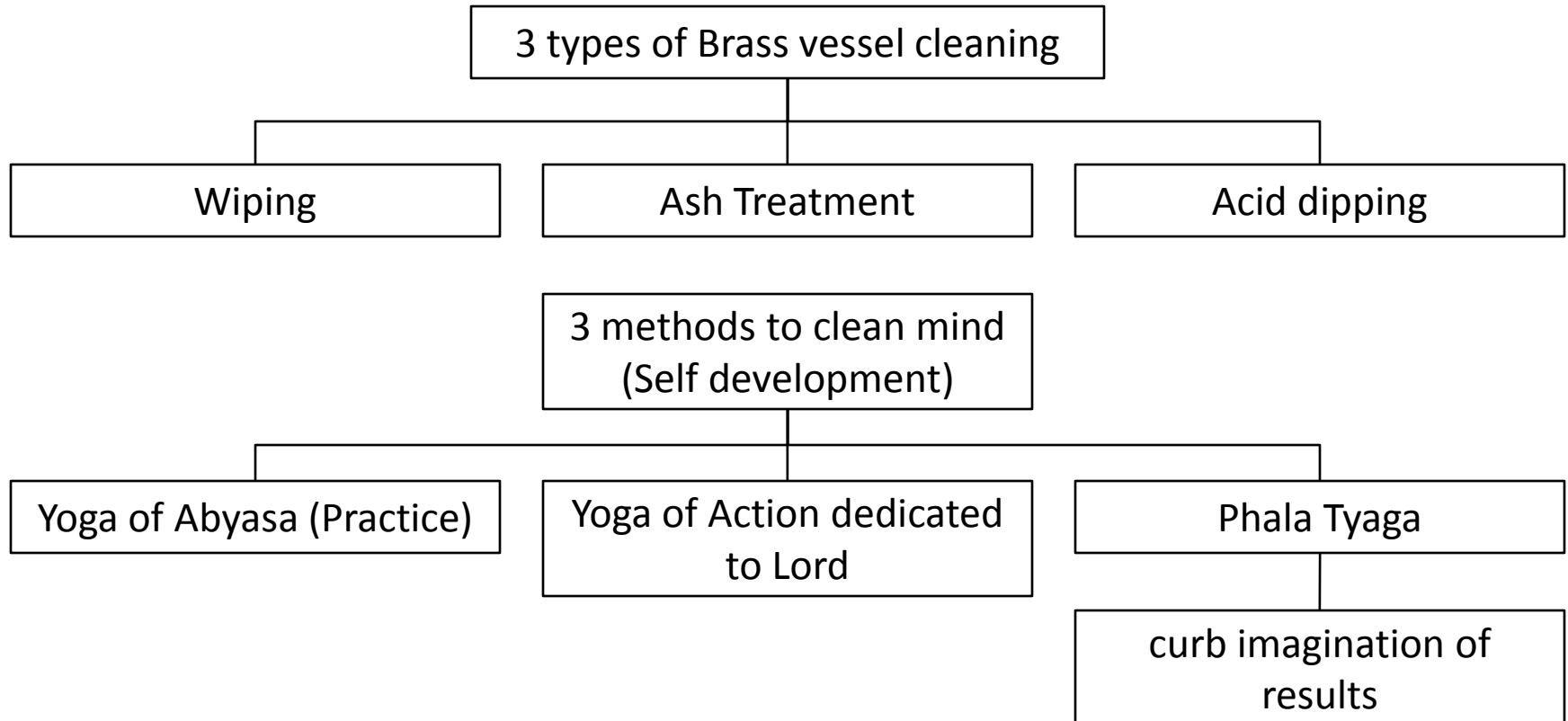
- **Advise here :**

Abandon fruits of Actions, take refuge in me, be self controlled.

- **Idea here to :**

Reduce brooding, curb imagination and live vitally, sincerely, fully, dynamically in the present.

- We differ by thickness of Vasanas in our mental equipment and hence 3 medicines in Verses 9, 10, 11.



Chapter 2 :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat, the same, you engage in battle for the sake of battle ; thus you shall win and not incur sin. [Chapter 2 – Verse 38]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only ; but never to its fruits ; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Reactions come down for result with disciplined mind.
- “What – to so what” – Willing to accept favourable unfavourable results.
- Go through experience without resistance in helpless situations.
- How I respond to world outside is test of Assimilation of teaching in Gita.

SUMMARY OF BAKTAS

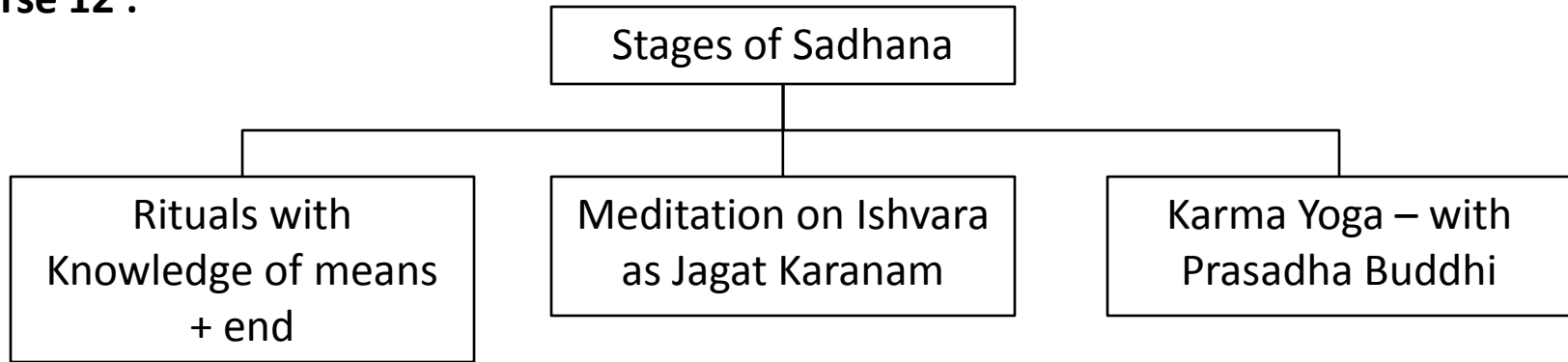
VERSE	VASANAS REMAINING IN THE MIND	TECHNIQUE
6, 7, 8	20%	Upasana Yoga : <ul style="list-style-type: none"> - Meditate on Lord with single pointed devotion
9	40%	Abhyasa Yoga : <ul style="list-style-type: none"> - Constant practice of Meditation
10	60%	Nishkama Karma Yoga : <ul style="list-style-type: none"> - Perform actions for reaching to the Lord.
11	80%	Karma Yoga : <ul style="list-style-type: none"> - Renounce fruit of Actions
	100%	<ul style="list-style-type: none"> - Animal Category - Control Sense Organs.

CHAPTER 12 – VERSE 12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

‘Knowledge’ is indeed better than ‘practice’ ; ‘meditation’ is better than ‘knowledge’ ; ‘renunciation of the fruits-of-actions’ is better than ‘meditation’ ; peace immediately follows ‘renunciation.’

Verse 12 :



What is the sequence in the process of realisation the truth?

a) Sreyo hi Jnanam Abyasa :

- Better is knowledge than practice of Rituals mechanically. Correct understanding of what we are doing is important.

b) Jnanad Dhyanam Visisyate :

- Meditation is superior to knowledge. Meditation converts learning to understanding, absorption, assimilation.

What is the knowledge & understanding meant here?

- Isvara is Jagat Karanam.
- Isvara is in form of Visvaroopam.
- Isavasyam Idagum Sarvam.

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdha kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Renounce world drishti by Isvara Drishti.

c) Dhyanat Karma Phala Tyaga Visisyate :

- Better than meditation is the abandonment of fruits of action.
- Prasada Buddhi removes the Anxiety in Actions, giving us energy required for meditation.

d) Tyagat Chantir – Anantaram :

- Tyaga and Shanti have immediate cause effect relationship.
- Renunciation of our anxiety for the future immediately brings Santi. A dynamic quietitude comes to pervade in which the intellect can meditate on the Sastra.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom. [Chapter 2 – Verse 55]

- How do those who meditate on the imperishable behave?
- What are their characteristics?

CHAPTER 12 – VERSE 13

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

**He who hates no creature, who is friendly and compassionate to all,
who is free from attachment and egoism, balanced in pleasure and
pain, and forgiving....**

Verse 13 :

- Verse 13 – 20 is commentary on Chapter 7 – Verse 16, 17 & 18.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७ ॥

Of them the wise, ever steadfast and devoted to the One, excels, for, I am exceedingly dear to the wise, and he is dear to Me. [Chapter 7 – Verse 17]

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७.१८ ॥

Noble indeed are all these ; but the wise man, I deem, as My very Self ; for steadfast in mind he is established in me alone as the Supreme goal. [Chapter 7 – Verse 18]

- Mukti stage explained in these verses.

What is Mukti?

- I am not Karta. No Karma for me.
- I am not Bokta. No Karma Phalam for me.
- I am not Pramata – don't have anything to know.
- I am Nitya Mukta Brahma Asmi. As Moksa is my Svarupam, I am not Karta, Bokta, Pramata. I as Brahman, become all the Universe.
- Values are practiced deliberately as Sadak and becomes habit when one is a Siddah.

Characteristics of Man of Perfection :

a) Adveshta :

- Don't hate anyone, neutral to all.
- No Attachment or hatred. Provides security to all.

b) Sarva Butani :

- Sees all as one body.

Adveshta Sarvabutanam :

- If you depend on the world, you will divide the world into objects of Raaga and Dvesa.
- With inner freedom, you don't depend upon the world for your fullness, then the Vision is purely objective, love is natural expression.
- You have no right to will others to change. Some actions can be changed by will (walk a mile a day). Inner change, asking one to love you is difficult.
- Hatred comes when you internalise behaviour of others. You are responsible only for your own actions and emotions, not those of others.
- Someone else's omissions and commissions affect you emotionally because you internalise it.
- Hatred, Anger arise with a desire to control.
- Because you are free you can change.

c) Maitra :

- Mitra Bava – friend to all.
- Aloofness is indication of anger or fear of facing people. When fullness of Ananda gets related, it becomes various emotions.

d) Karuna :

- Sympathises with those in pain, compassionate to all. Gives refuge to all.

e) Nirmama :

- No Mama Kara in possessions, profession, family.
- Be ready to drop anytime. All belong to God. I am user not owner. Be ready to lose is Antara Sanyasa.
- Mamakara goes only when Ahamkara which expresses as I am this body, mind goes. If sense of I is placed in the body, there is a notion of an isolated individual.
- Notion of reality of Ahankara goes. Notional Ahankara stems from self – ignorance. He has discovered himself to be free from being one physical body and sees that he is in fact, everything, pure Chaitanyam “Aham idam Sarvam”.
- “I am all this” – I sense has gone.

Jnani	Baktaa
<ul style="list-style-type: none">- I am all this- He is included in all 4 types of Bakta.- Appreciates Isvara nonseparate from himself.- Fulfilled real Baktaa.	<ul style="list-style-type: none">- Ishvara is all this- Arta – Worships in Distress- Artharthi – God means for ends.- Jingyasu – Wants to know who is Bagawan.

- “Jnani Tu Atma Eva” is being discussed here.

f) Nirahankara :

- Without I notion in Body, mind.
- Use I for transactions.

g) Sama Dukha Sukha Svastaha :

- Mind sama. Same in painful, pleasurable situations.
- Mind doesn't generate Raaga or Dvesha.

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Experience pleasures caused by Prarabda without attachment or hatred.

Equal in Sukha and Dukha :

- You cannot experience Sukha or Dukha without the mind undergoing a change.
- Does not depend on situations to be happy.
- Has discovered self is fullness, Purna, absolutely secure, timeless, Satya Atma. Doesn't become Dukhi because of his Atma Jnanam. Knowledge makes you free from dependence on situations for your well being, security and happiness.
- “Samatvam Yoga Uchyata”

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure.
“Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

- Take results as Isvara Prasada..

h) Kshami :

Jnani has Ksama :

- One who has forbearance, forgiveness and can retain his composure inspite of hostile situations.
- He knows cells in the body always dying, and mind is changing. Atma not subject to time and will not change. “I” – Atma does not die.

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence)
[Chapter 2 – Verse 16]

- There is no independent existence for the apparent and Atma which is existence, Sat, does not have Abava, non existence which means it never dies. Jnani is awake to the fullness of Atma, he is free from emotional bruises, therefore naturally accommodative.
- Without Violent disturbances in provoking situations not overpowered.
- If emotions continue as hangover, then mind is overpowering me.
- Mental beauty, intellectual equipoise and relationship with the world are enumerated.
- Similar to man of steady wisdom Chapter 2 – Verse 55 – 68. Wise man knows that the nature of the self is freedom and fullness.

Who has these qualifications :

- One who knows – Spirit everywhere is one and the same, the spirit in all is his own self.
- No division between Jiva & Isvara. No one other than him.
- Discovers flawless infinite Joy in himself.
- Knows by nature he is free from all limitations. Not finite body mind but infinite atma in nature.
- These are characteristics of a wise man not a devotee or Karma yogi – knows nature of Atma is fullness, Ananda.
- When interacting with the world will have love, basic emotion. This modifies into friendliness, compassion.

Sa Me Priyaha :

- Jnani is Dear to me.

CHAPTER 12 – VERSE 14

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me.

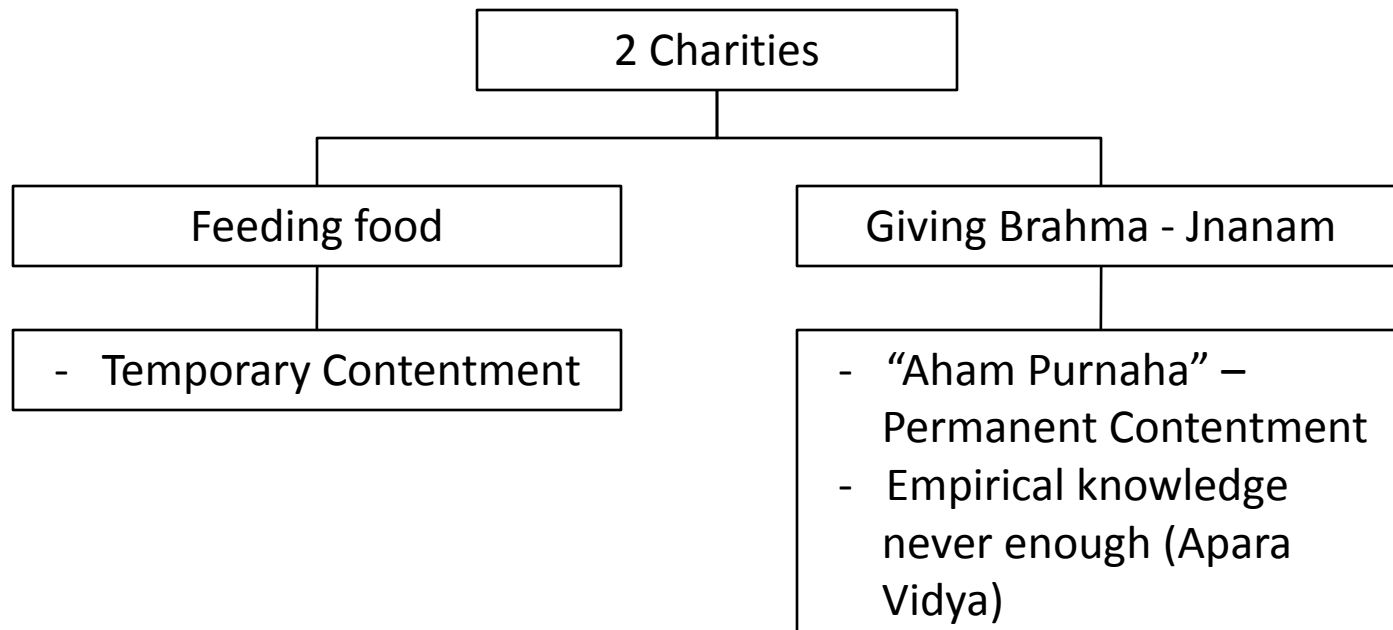
Verse 14 :

a) Yah Madbhakthah Sa me Priyaha :

- Such a Jnani Devotee is my beloved. He is one with me.
- Who is that Jnani?

b) Satatam Santustah :

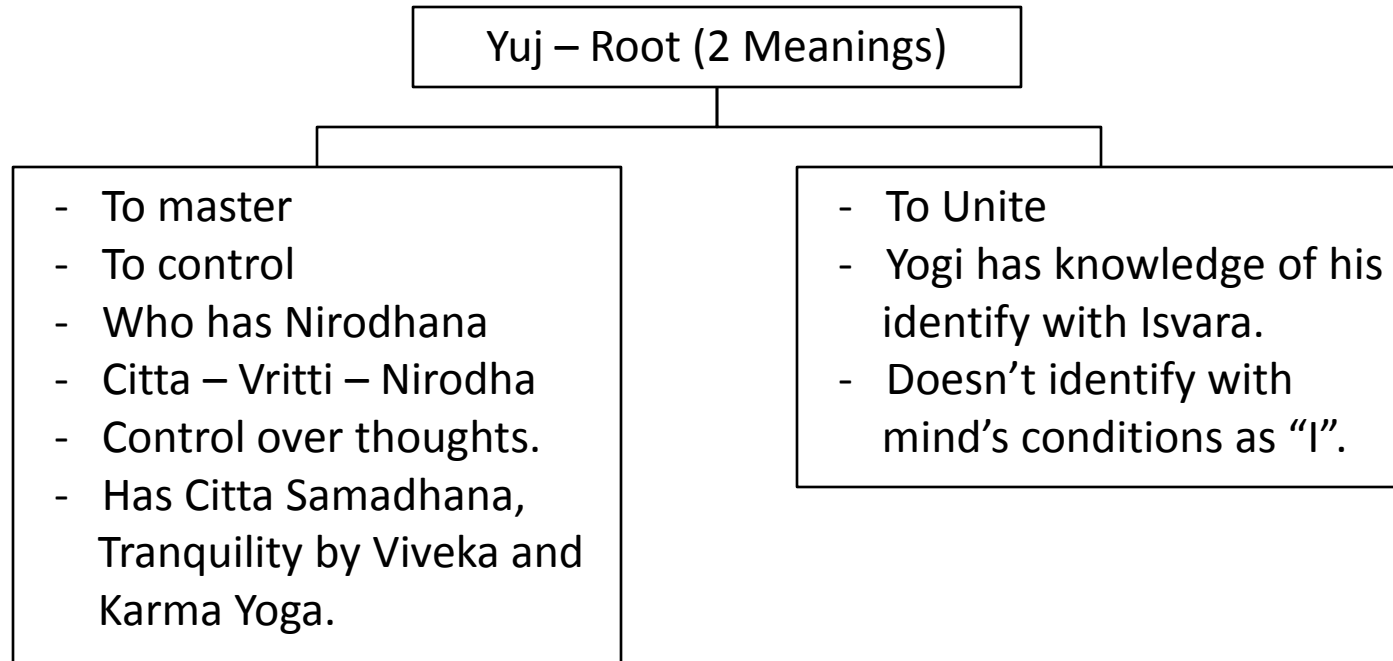
- Jnani Contented Always. We are happy sometimes in conducive situations.
- Jnani sense of Adequacy (Alampratyaya) with respect to self, world, and God.
- We can say enough (Alam) with reference to 2 Charities.



- All Sanyasi has to do is to maintain his body.

c) Satatam Yogi :

- Who is Yogi?



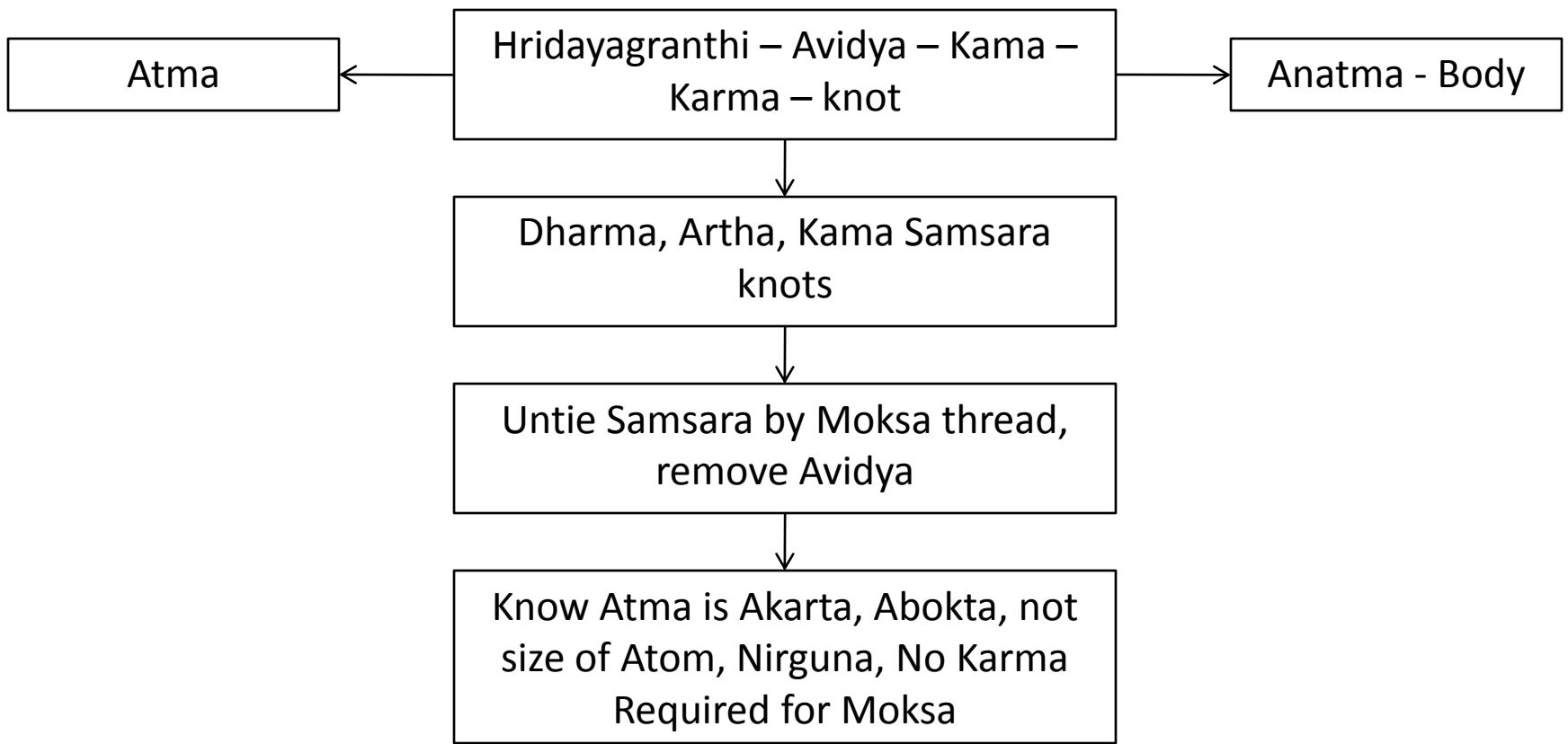
- One who has tranquility of mind and mastery over his mind is a yogi.

d) Yatatma :

- Body sense complex.

e) Dridhaniscayah :

- Has doubt free knowledge of Atma, firm Conviction.
- Internally always in Binary – Atma – Anatma format.
- Externally world is always in Jiva, Jagat, Isvara format.



- Dridha Niscaya refers to knowledge of oneself in the world. Which is enquired in Atma – Anatma format.

f) Mayyarpitamano Buddih – Manaha :

Mind	Intellect
<ul style="list-style-type: none"> - Sankalpa – Vikalpatmakam Manah. - Vacillate between one thing and its opposite. 	<ul style="list-style-type: none"> - Resolve, determined knowledge.

- Both mind and Intellect surrendered to Lord and one is Awake to Paramatma (Pure Awareness).
- How to do this? By Samadhi Rupa Abyasa (Chitta Vritti Nirodha).
By Brahma Rupa Abyasa. (Svadhyaya Siksha Valli)
- This is Dridha Niscayaha.
- Yoga has deliberate thought regulation by dropping involuntary thoughts by constant awareness of Atma's Sakshi Nature.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise which withdraws on all sides its limbs, he withdraws his sense from the sense – objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man, moving among objects, with his sense under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

Jnani Bhakta Sa me Priyaha	Other Bhakta
<ul style="list-style-type: none"> - Beloved to Sarva Adhishtana Bagavan – (Mayi here) - Non – separate from Lord. - Beloved : In her presence or at the thought of a person, you experience yourself as totally accepting and accepted. 	<ul style="list-style-type: none"> - Sees Lord and Bhakta are separate. - Not Eka / Aneka, Arta, Artharthi, Jingyasu Baktaas here.

g) Priya :

- Beloved has emotional identity, unity one with me.
- I am Brahman, Brahman is me.
- Aham Brahma Asmi, Brahma Aham Asmi means no division.
- Beloved makes you happy. What you love is the “pleased you”.
- You are always searching for that which will invoke the pleased person in you.
Only Atma is priya.
- Me Priyah means mama Ananda Svarupah
- My Nature is Ananda and I am trying to invoke my own Svarupa of Ananda by all Spiritual practices.
- Self is the whole. To receive the vision – “I am the whole” is all our struggles in spirituality.
- Jnani discovers a flawless infinite Joy in himself.

CHAPTER 12 – VERSE 15

यस्मान्नोद्धिजते लोको लोकान्नोद्धिजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

He by whom the world is not agitated (affected), and who cannot be agitated by the world, who is freed from joy, envy, fear, and anxiety – he is dear to Me.

Verse 15 :

a) Yasmat na Udvijate Lokah :

- Jnani not a source of agitation or fear for anyone. Follows Ahimsa.

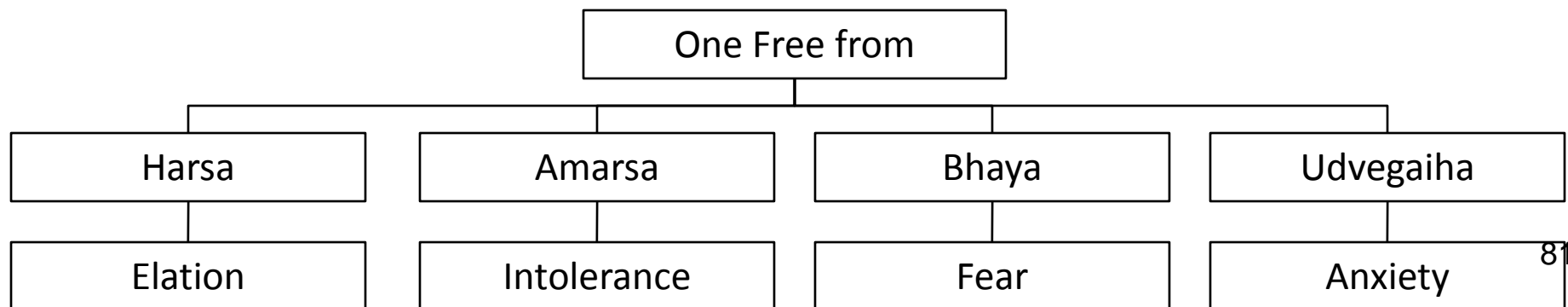
b) Lokat na Udvijate ca yah :

- He does not get disturbed by the world. Does not bother about what others think about him. Does not depend on the world.
- Self identity, what you think about yourself, mortal, Subject to limitations, influences your dependence on others.
- Why Jnani is not disturbed by the world?

He is free from any sense of imperfection because he knows that the body, senses and mind are imperfect. Belongs to Anatma, Mithya. Depends on self, Satyam, for their existence.

- Does not internalise behaviour of others.
- Ahamkara is resolved in the wake of knowledge that self is Akarta, Abokta.

c) Harsa – Amarsa – Bhaya – Udvegaiha Mukta Yah :



Harsa :

- When you Achieve something you wanted, tears of Joy flow – Jnani not elated or overwhelmed.

Jnani remembers :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O Son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end ; they are impermanent ; endure them bravely, O Descendant of Bharata. [Chapter 2 – Verse 14]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

For, certain is death for the born, and certain is birth for the dead ; therefore, over the inevitable you should not grieve. [Chapter 2 – Verse 27]

Amarsa :

- Intolerance is rooted in Jealousy (Matsarya). Someone doing better than you.
- Expresses as Asuya – overlooking a person's Virtues and finding fault.
- Matsarya + Asuya together called Amarsa.
- Isvara to whom all glories belong to is non-separate from Brahman, which is non separate from Atma.
- Accepts Prarabda of self and others, therefore no Jealousy.

Free from Bayam :

- Jnani is free from fear individuals. He will not do things out of fear – fear of being punished, being ridiculed, rejected, losing, fear of other.

- From the point of self, there is no second thing, because everything has its being in the self.
- No fear because of his non-dual vision.
- No fear from actual or imagined unfavourable situations.
- Fearless because I am Atma.

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been,
He again ceases not to be ; unborn, eternal, changeless
and ancient, he is not killed when the body is killed.
[Chapter 2 – Verse 20].

Free from Udvega – Pain :

- No pain because Atma is Asanga – No Anxiety for future.
- The one who is free from 4 mental weaknesses, elation, intolerance, fear and pain is Priyah, is identical with me.
- Jnani not a floating reed which dances on the surface of the sea, but a lighthouse that is built on the rocks beneath, stands erect and motionless, watching the sea turn rough with the Rise of tidal waves.

Gurudev :

- Don't say I am alone.
- Say "I Alone Am".
- Be like a Lion fearless "Advaita" Bakta.

CHAPTER 12 – VERSE 16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

**He who is free from wants, pure, alert, unconcerned, untroubled,
renouncing all undertakings (or commencements) – he who is (thus)
devoted to Me, is dear to Me.**

Verse 16 :

a) Anapeksah :

- Does not depend upon relationship between body, sense organs, sense objects for sense of his well being. Knows he is self existent.
- No delusion, he is alive only if body is alive.
- Prana which keeps body alive is dependent on him. Atma does not breathe.
- Atma does not depend on Deha, Prana, Manas and Buddhi.
- Atma is self evident for its existence. It is the content of any experienced happiness.
- No concern for “Where will I live” – because everything is located in Adhithana Atma.
- Basis of Jagat. It is Nature of Atma.
- Ordinary man is temporarily thrilled and Joyous.
- Jnani – independent of the world, draws inspiration, equanimity, and Joy from a source deep within himself. Practices contentment, knows sensory pleasures does not last long.
- Sukham = Independence = Depending on me self.
- Dukham = Dependence
- World depends on Atma. Atma doesn't depend on world.

b) Sucih : (Pure)

- Endowed with inner and outer cleanliness.
- Brings out Pratipaksha Bavana, creates positive thoughts.

c) Daksa :

- Lord is Daksa, knows capable of creation, Sustenance and withdrawal.
- Another meaning of Daksa is mentally agile, alert on his toes to spring to activity.

d) Udasinah :

- Objective, impartial does not take sides with friend, or enemy. He is dispassionate, enjoys objectivity on relative issues. Unconcerned attitude, conserves mental energies. Not carelessness. Not Indifferent.

e) Gatavyathah :

- Has no fear of Death because of the wake of knowledge, and surrendered to Lord.
- Untroubled by inner agitations.

f) Sarvarambha – Parityagi :

- Any Aramba is because of Kama, desire and ego – gives up Kartrutva Buddhi in the wake of Jnana. No self importance.
- Our activities are controlled, regulated, governed and ordered by world of things and situations.
- There is one-ness in the universe and Jnani works as instrument of the Lord and not as independent agent in the undertaking.
- These are natural for Jnani but Sadhana for seeker.

CHAPTER 12 – VERSE 17

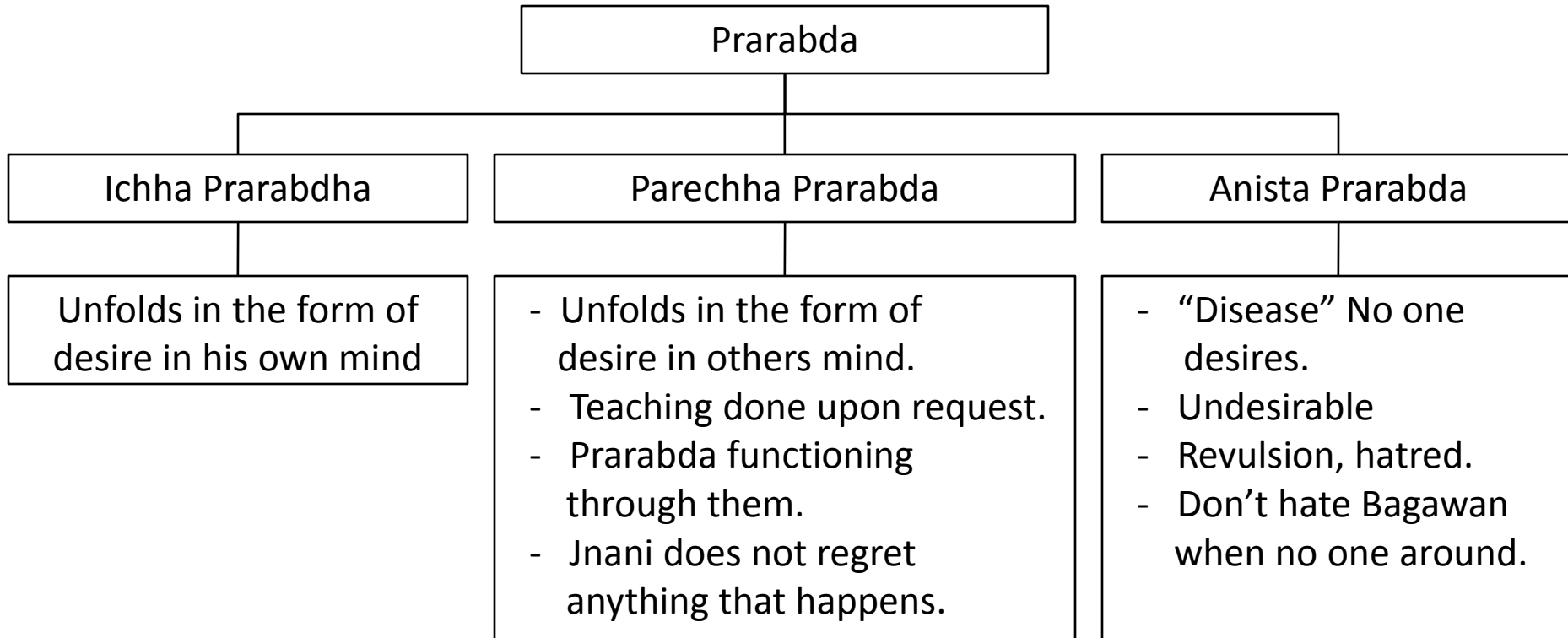
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

He who neither rejoices, nor hates, nor grieves, nor desires,
renouncing good and evil, full of devotion, is dear to Me.

Verse 17 :

a) Yah na hrsyati, na Dvesti :

- Jnani does not get elated when his desires are fulfilled, not hostile when undesirable happens.
- Not elated because his ego is consumed in the wake of Atma Jnanam.



- Body mind complex Prarabdham getting exhausted.

b) No Socati :

- Does not grieve.
- Loss is necessary part of whole creation.

- Does not Experience grief if personal loss.
- Has sympathy, no grief.

c) Na Kanksati :

- Doesn't long for anything.
- Has Alam Pratyaya – “Enough”.
- Craving replaced by preference.

Gita :

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses
abide in the senses ; let none come under their
sway ; for they are his foes. [Chapter 3 – Verse 34]

d) Subha – Asubha Parityagi :

- Gives up Auspicious and inauspicious (Punya – papa).
- Punya is for gaining Sukham, but he is Sukha Svarupam.
- All Punyas resolved in Jnanam.

e) Yah Bhaktiman, Sa me Priyah :

- One who has Bhakti is beloved to me.
- Jnani has lifted himself from the world of his mind – intellect equipment and has awakened to his spiritual nature. Attains the self, inhabitant of his heart. Self being all, has attained everything.

- After a dream, I live in myself as myself, the awakened.
- Dream is a play of my own mind, totally unreal delusion.
- Similarly a devotee awakens to “God Consciousness” and evaluates life based on his new height of experience.
- Renounces both good and evil.
- Krishna is the Divine charioteer, inhabitant of all our bodies.

CHAPTER 12 – VERSE 18

समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२.१८ ॥

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment....

Verse 18 :

a) Samah Shatrau Cha Mitre Cha :

- Same to friend and enemy.
- No change in the Antah Karana Vritti (Mind).

b) Mana, Apamana :

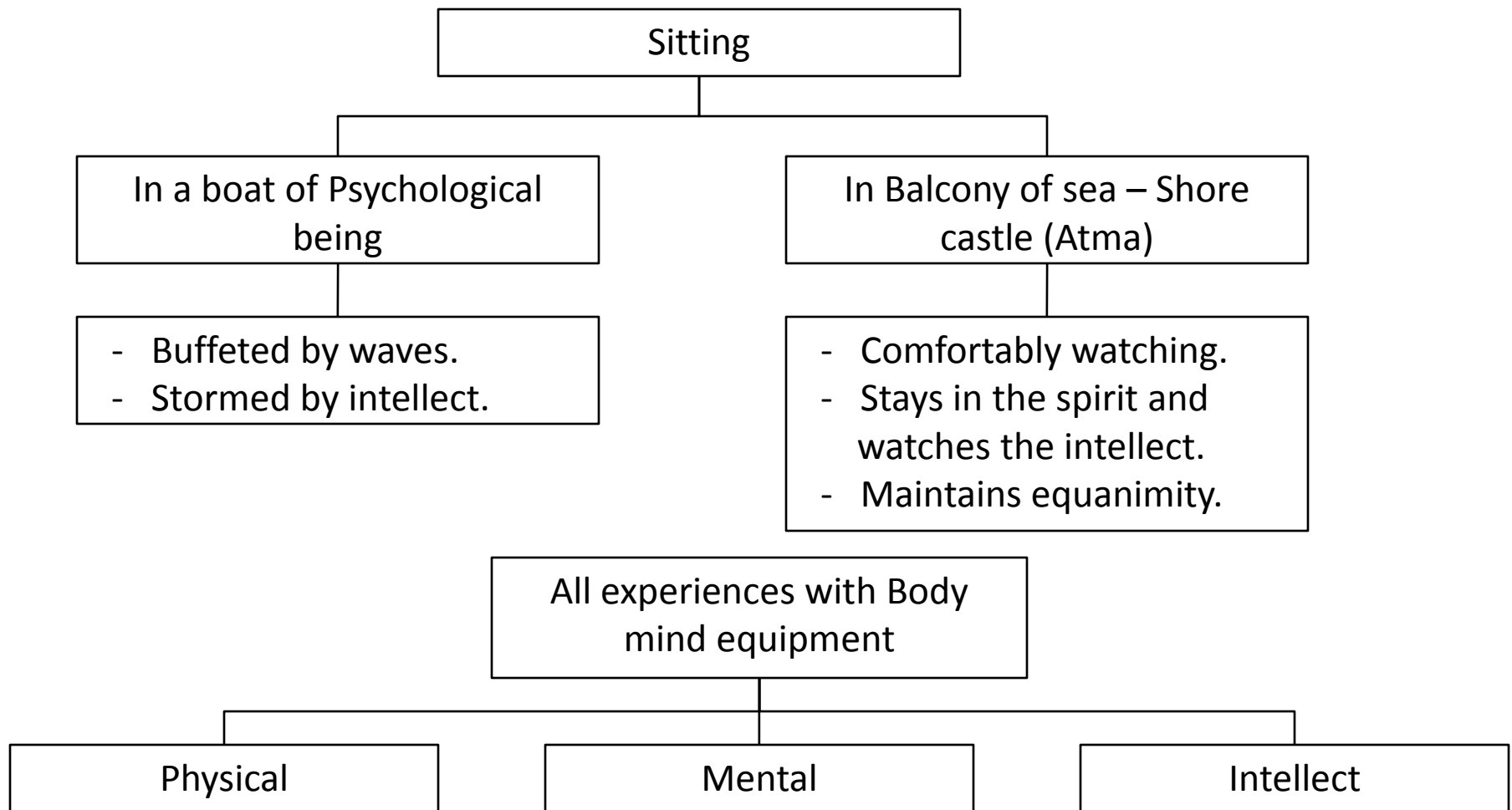
- Whether he is object of worship or disrespected, he is the same (Vrittis of intellect regarding self Judgement are Samam).

c) Sheetoshna Sukhadukhesu Samah :

- Same in cold and hot, pleasant and unpleasant situations.
- Mind undisturbed for happenings at Body level.

d) Sanga Varjitaha :

- Free from attachment.
- No emotional dependence upon people and things and his own body.
- All these qualities represents the person who has knowledge of Atma.
- All situations faced by the heart, tides of the intellect, the Psychological being in us. Jnani does not identify himself with this being, this mental estimation of things and therefore equanimous and has uniform attitude.



- One who is detached from the equipment is master of them all.

CHAPTER 12 – VERSE 19

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me.

Verse 19 :

a) Tulya, Ninda, Stuti : (Verbal treatment)

- Jnani not affected by Censure, Criticism, Praises.
- Praise and Censure are passing fancy of those who express them.
- Wise knows that he is not different from Parameswara, no words can praise him. No sense of want in him.
- Jnani knows that behind his Drishta Dukha and Sukha Vishesha Vrittis, is his Purna condition.
- Ocean has roaring fullness, rippling fullness but it is always full without depending on entry of river waters or rain water.
- Wise subjected to Drishta Sukha – Dukha but have no Avidya. Mental conditions not taken as himself.
- Identification (Tatadmaya) is with Discrimination (Viveka).

b) Mouni :

- Not absolute Mounam.
- Speech - well disciplined.
- What he says, he means.
- Jnani finds chattering as an expression of restlessness. No pressure inside.
- Talking is fruitful and Judicious, not too much, or too little.

- Don't keep physical silence and let the mind talk loosely to itself, leads to repression.
- Silence within is real silence of Atma.

c) Santushta Yena Kenacit : (Very important – Not Samsari Mind)

- Happy, contented with anything. With anything unasked, unexpected reaching him.
- Non complaining in any conversation, topic, cheerful, music, food, company – pleased with himself. Does not depend on world to please him. Mind has Knack of breeding its own demands very fast. One who is clad with anything, fed on any food, lies anywhere, him the Gods call Brahmana, Jnani Alone Brahmana. (Santi Parva – Moksa Dharma – Mahabaratha – 246 – 12).

d) Aniketah :

- Jnani has no dwelling place, no mama buddhi – homeless is a mental condition – He is under the seat of all pervading Atma.

e) Sthiramatih :

- Understanding is firm.
- No Vagueness, no doubt. No habitual identification with mind but with Atma.
- Other matihs in money, house, subject to change.
- Atma matih is Nitya, Purna, therefore matih is sthira.
- The Svarupa of Atma is Svarupa of the mind and therefore once the person is awake to the truth of Atma, the person does not undergo any change.
- Awake to Para – Amruta Vastu, Satya, Atma. Awake to what is Real, Brahman. Which is Atma.

- Only Sthiramati - Determines whether person is Jnani.
- Expression of qualities is relative and seen in ethical people.

f) Bhaktimaan Me Narah Priyoh :

- That person is a devotee.
- Na Riyate iti Nara – one who does not die. Because of Atma Jnanam person becomes “Nara”
- One who has Jnana Svarupa Bakti.
- Beloved to me, my Atma, not separate from me.
- Bakti – from Bhaj – root – to pursue / gain – 4 types of Baktas.
- Jnani lives in a realm of his own, full of transcendental and blissful experiences of the divine.
- 36 Natural characteristics of Akshara Upasakas enumerated, free from Putra, Vitta, Loka Eshanas desires.

CHAPTER 12 – VERSE 20

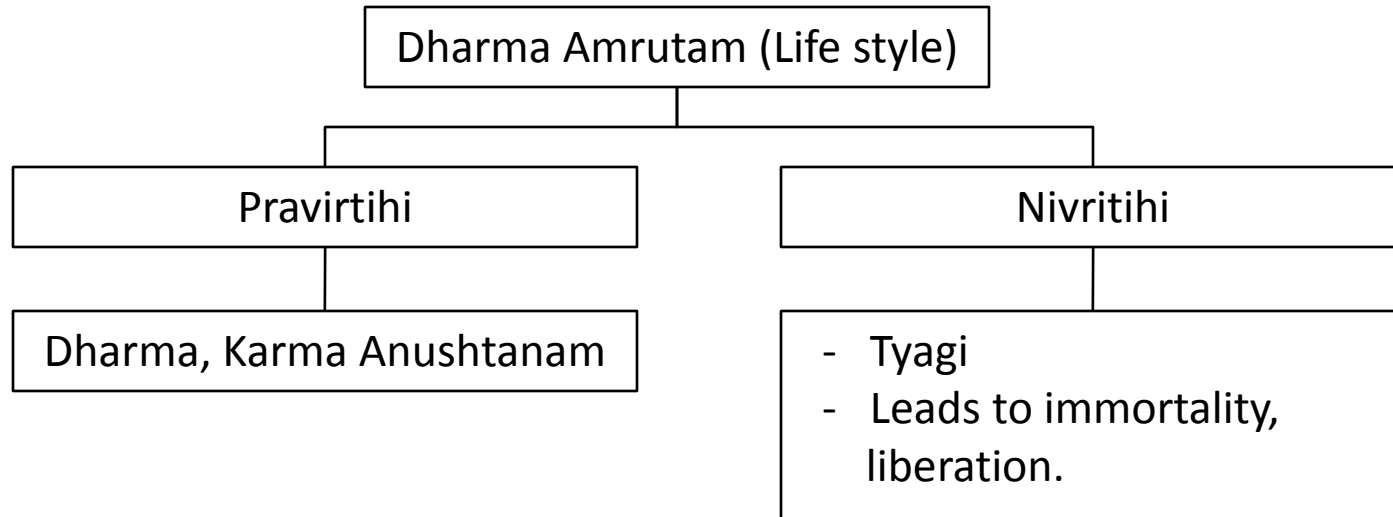
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

They indeed, who follow this ‘Immortal Dharma’ (Law of Life) as described above, endowed with faith, regarding Me as their Supreme Goal – such devotees are exceedingly dear to Me.

Verse 20 :

a) Dharmyamrtam :

- Dharmyam → Which doesn't move away from Dharma.
→ It is cause for Amrutatva, immortality.
- This life of dharma is in keeping with the description of a wise man and meditating on Aksara Brahma, as the means of liberation – Moksa values to be cultivated to seek the wisdom.



Etvaksharam Anirdesyam :

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्ध्रुवम् ॥ १२.३ ॥

Those who worship the Imperishable, the Indefinable, the Unmanifest, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable and the Eternal.... [Chapter 12 – Verse 3]

b) Sraddhadhanah :

- Endowed with Sraddha in themselves, teacher, sastra and Isvara.
- Grace of 4 is required.

c) Matparamah :

- Commitment to me, wants to know me who is Moksa Svarupa.
- Knowing me here means Aksara Brahma not Vishvaroopasvara. Self, not subject to destruction. It is the immediate end and ultimate end.

d) Ateeva me Priyah :

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥ ७.१७ ॥

Of them the wise, ever steadfast and devoted to the One, excels, for, I
am exceedingly dear to the wise, and he is dear to me.
[Chapter 7 – Verse 17]

- Sutra vakyam explained in 7 verses here.
- To become dear to Bagawan practice this lifestyle. Bagawan practice this lifestyle . For Vishnu, Shiva, Param Dhama is Atma. These are conditions to reach that Dhama.
- Jnani Baktas who are characterised by their Devotion to Ishvara and meditate on Parameshvara are most beloved to the Lord.
- Sanatana Dharma is to realise the self and live in that wisdom at all our personality levels – Physical, mental, intellectual. It is fulfillment of our life. Assimilate, digest and become perfect.